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The Royal Shrine at Westminster, as it may have been A.D. 1400.

From a Water Colour Drawing by J. Harold Gibbons.

TRANSACTIONS

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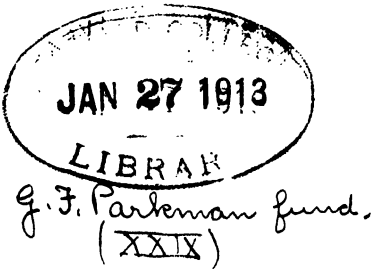

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VISITS AND EXCURSIONS MADE BY THE SOCIETY IN 1911.

May 13th - - -	Whitchurch, Bickerton, Malpas, and Tushingham.
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June 7th to 10th -	Oxford and down the Thames to Windsor.
June 14th - - -	"Old Parsonage," Didsbury.
July 8th - - - -	York.
July 22nd - - -	Lyme Hall.
August 19th - -	Chapel-en-le-Frith.

Meetings for the reading of Papers, Discussions, and Exhibition of Antiquities were held monthly during the Winter Session in the Chetham College, Manchester.

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THE CHRISTMAS LIGHTS AT MANCHESTER CATHEDRAL.

BY THE REV. HY. A. HUDSON, M.A.

FROM time immemorial on Christmas Eve, and on each successive afternoon during the hour of evensong until the Epiphany, it has been the custom at Manchester Cathedral to illumine the choir by the addition of lights on the two great candelabra which formerly hung from the choir roof, but are now to be seen in the ambulatory behind the reredos. A similar illumination took place in the nave until the early years of the nineteenth century, when the introduction of gas led to its discontinuance. The custom is a singularly beautiful and significant one, and, though shorn at the present of some of its old and proper prominence, is well worthy of notice and preservation both on account of its antiquity and rarity. Old customs, like old courtesies, are apt to be overlooked in these hurrying times, and it would not have been surprising if this Christmas illumination at the cathedral, which is probably as unique for a great city church as the famous Whitsuntide rush-strewing at St. Mary Redcliffe,* had been banished

* In 1494 William Spencer, Mayor of Bristol, made provision for a sermon to be preached in St. Mary Redcliffe on Whitsunday every year, in commemoration of the day on which his predecessor in the mayoralty, William Canynge, who in later life took Holy Orders, celebrated the Holy Eucharist for the first time. The sermon was to be preached before the mayor and commonalty of the city, and the floor was to be strewn with rushes. This custom has been observed in accordance with the ancient bequest ever since.

long ere this to the limbo of forgotten things. But somehow or another it has gone on, and still goes on year after year, a silent, yet shining, witness to a long-drawn past and, may we not hope, to a far-flung future.

It is less difficult now than it was a generation or two ago to appraise the value of things ancient. Perhaps there is a tendency in some quarters to exaggerate these values and to let mere antiquity outweigh intrinsic merit. Yet none who are thoughtful and reverent will make light of their heirlooms, and surely old customs are entitled to our regard as belonging to the heirlooms of history. In an age like the present, moreover, we are apt to test antiquity by the touchstone of utility alone, forgetful of the axiom that utility and beauty cannot well walk apart. Yet it is by these tests, both of utility and beauty, as well as by the test of antiquity, that this old cathedral custom challenges our respect and admiration, and it may even appear upon examination that our forefathers were herein wiser in their generation than their modern children of light.

Few probably will deny that if beauty alone is considered as apart from expense, trouble, or convenience, candle light is of all illuminants still the most beautiful and soothing to the eye. The writer can never forget the extreme beauty of effect produced one night at a harvest home in the country, at which he assisted, where the village church, which rarely had a late evening service, was entirely lighted by candles. Hall and parsonage, farm and cottage, each contributed to make beautiful the place of the sanctuary, and the result was as rich and solemn as it was simple and homely. Great churches and cathedrals, of course, lend themselves less readily by reason of their vastness to this treatment; nevertheless, it will be admitted that a peculiar and most charming

peace pervades the minster choirs of Ely and Westminster, and the college chapels of Magdalen, Oxford, and King's, Cambridge, where the old-fashioned use still obtains, as it did in Manchester and elsewhere prior to the invention of gas lighting.

The Dean of Manchester, Bishop Welldon, in a letter on the subject, has hazarded the conjecture that this kindling of the lights at Christmas on the great candelabra, like that other custom of turning to the east at the recitation of the "gloria," is an ancient practice distinctive of Manchester Cathedral going back in unbroken continuity through the Reformation to the early days of the Church in England. Even if, as seems likely, it should prove impossible to demonstrate this by historical evidence, it may be shown in other ways that there is strong presumption in favour of such a theory.

The lights of an English church prior to the Reformation may be roughly divided into three groups. First, there were the lights required for necessary use. Secondly, there were those connected with ritual and ceremonial purposes. And, thirdly, there were the lights associated with the observance of special occasions,* and, particularly with the celebration of the great festivals of the Church and the commemoration of martyrs. These latter were evidently "for glory and for beauty," and responded to a natural instinct which at all times and everywhere has associated the idea of light with the expression of natural and religious rejoicing.

---

* A contemporary account of a service in Westminster Abbey, on the occasion of the visit of Philip of Spain, in May, 1307, when a solemn mass was celebrated in memory of Queen Alianor, affords a beautiful and apt illustration. The chronicler's description of the illumination of the church at this service concludes—"so that the radiant lights, like the glory of the starry sky, exhilarated the souls of the beholders with joyousness" (see Lethaby's *Westminster Abbey and the King's Craftsmen*, London, 1906, p. 35.)

The two first groups require only a very brief notice here. With regard to the former, viz., the lights required for necessary use, it has been pointed out on the weighty authority of Dr. Cox, that "the lighting for practical purposes—that is to say, to enable each worshipper, if so minded, to follow the prayers, in print or MS., or to join in responses, chants, or hymns not known by heart—was a method of procedure altogether unknown in early times. The usual offices were said by daylight, save at the early winter masses;" and for these the ritual lights, with here and there occasional lights, as, for example, the lectern lights, in the midst of the choir, and the cresset lights near doors and on columns for necessary uses, would suffice. These "cressets," it may be remarked, are interesting relics of very early methods of lighting for utilitarian purposes. They have been found not only in cathedral and monastic churches but also in parish churches in different parts of the country. Local examples at Furness and Calder abbeys are familiar. Some well-known cresset stands belonged to Durham Cathedral, one of which is thus described: "In the s^d^ window (*i.e.*, St. Katherns) was there a frame of iron, wherein did stand 9 uery fine cressetts of earthen mettall filled with tallow, wch euery night was lighted when the day was gone to giue light to the nine altars and St. Cuthbert's feriture, in that part and ouer all the church besides, and did burne unto the next morninge that the day was broken."* Another cressett, "on the south pillar of the Quire doore of the Lanthorne . . . did burne to give light to the monks at midnight, when they came to mattens."

The ritual lights were many and various. They included the lights on or about the altar: the taperers' lights for use

* *Rites of Durham*, Surtees Soc., p. 3.

in ordinary processions and at Candlemas and funerals: the tenebre lights for Holy Week, and the paschal for Eastertide. There were also the christening, bishopping, and churching lights, and, we must add, the lights on the rood loft, with the light—sometimes a corona of lights, called the "rota" or "rowell"—burnt before the rood. There was also the light or lamp suspended before the sacrament, together with other lights associated with the veneration of saints and relics.

We now come to the third group, which for convenience may be called decorative lights, viz., those used for special illumination of churches, and particularly in connection with the celebration of great festivals. Mr. Cuthbert Atchley, in his valuable essay on the ceremonial use of lights in the second year of the reign of King Edward VI.,* is inclined to include the "rowell" or "trendle" in this category. The "rowell" or "reel" was a circular frame of metal or wood painted with various colours and suspended generally by a cord from the roof. It was arranged to hold from a dozen to twenty tapers. It may be questioned whether the rowell should be classed amongst the decorative lights, inasmuch as it is often associated with the rood, and is referred to in wills in this connection, *e.g.*, in 1494 Jane Taillour bequeaths wax to make tapers for the "xij lightes brening afore the roode in ye rowelle" in the church of Blyford, in Suffolk. The "roode roel" of the church of Crondall, Hants, is mentioned in a bequest of 1503. Such allusions frequently occur, particularly in the eastern counties.†

On the other hand, the evidence in favour of special

* See *Some Principles and Services of the Prayer Book historically considered.* Ed. by J. Wickham Legg, 1899.

† See Cox & Hervey, *English Church Furniture*, 1907, p. 328.

chandeliers or candelabra for decorative* use on great occasions is considerable, both in this country and elsewhere, from very early times. As early as the fourth century these chandeliers, variously styled *coronæ*, *phari*, *pharicanthari*, are frequently mentioned as presents of the popes. Thus, Pope Leo III. (795–815) presented to the basilica of St. Andrew a golden corona adorned with jewels.† His predecessor, Pope Adrian I. (772–795) presented to St. Peter's a great chandelier furnished, it is said, with one thousand three hundred and seventy candles. Perhaps the earliest representation of the corona is that which occurs in a fresco at St. Clement's, at Rome, representing St. Clement at the altar and the blinding of Sisinius. That these chandeliers were customary adornments of English churches also is evident from the writings of the Venerable Bede (673–735) a century earlier. He calls them by the name of *pharus*, and tells us incidentally how in great churches it was customary to have two *phari*, suspended by chains from the roof, which were "lighted up at night on saints' festivals with more or less brightness, according to the degree of veneration in which the saints happened to be held by the faithful."‡

These two *phari*, he goes on to say, "hung far away from each other," apparently one in the nave and the other in the choir, and it is probably in reference to the latter that he remarks in another place that the *pharus*

* The distinction between the rowell just referred to and the mediæval chandelier, which is described later on, comes out clearly in the case of St. Nicholas's, Bristol, where both are mentioned in the waxmaker's account for 1521. The former, called the "round-light" held fourteen tapers, and the latter, called the "branch" or "branch-light," had eighteen.

† See Dr. Lübke's *Ecclesiastical Art in Germany in the Middle Ages*, 1877, p. 171.

‡ See Dr. Rock's *Church of our Fathers* iv., 123. Ed. by G. W. Hart and W. H. Frere, 1905.

ST. CLEMENT AT THE ALTAR.

was a large bronze hoop studded with lamps which hung over the figure of the cross. "What Bede thus praised," says the learned Dr. Rock, "was no doubt practised at his time all over this country, and a ring of light shone around the Cross in every large Anglo-Saxon church when the higher festivals of the Church were kept."

It does not appear that any of these great chandeliers or *phari*, such as Bede describes, have survived in this country; nevertheless, it is by no means unreasonable, as will appear presently, to see in them and their use for special illuminations at festival times the rightful ancestors of our own chandeliers and Christmas lights at Manchester.

The earliest decorative chandelier now remaining in this country, a Gothic one, is that which still hangs in the Temple (or Holy Cross) Church at Bristol. Some half-dozen other examples of pre-Reformation date are given by Dr. Cox, who thus describes the Bristol specimen: "This is of latten, about three feet in height, having twelve branches arrayed in two tiers, the lower of eight, the upper of four. The branches, which are gracefully curved and richly foliated, terminate in sconces. The branches rise from globes which are held together by slender uprights, forming a sort of cage, within which is a beautifully executed statuette of St. Michael triumphing over the dragon. On a pedestal on the upper orb is another statuette—the Virgin, crowned, holding the infant Jesus in her arms. The lower globe terminates below in a grotesque head with a large ring in its mouth, for convenience in drawing down the chandelier for lighting or cleaning. The date of this chandelier, whose workmanship is excellent, is about the end of the fourteenth century."*

* See *English Church Furniture*, p. 329.

Regrettable as the loss of so many of these ancient chandeliers has been in England, it is not difficult to trace their development, evidently a parallel one, in Germany. Here it is possible to construct a tolerably complete art pedigree of the candelabrum from Romanesque times to the present. The famous chandelier of the cathedral at Hildesheim is one of four* of the Romanesque period which are known to have survived in Germany. It is variously dated from about 1050 to 1079, and represents Romanesque metal work at its zenith. "These chandeliers," says Dr. Lübke, "were meant to remind one of the Heavenly Jerusalem, and on that account they are fitted up with numerous small towers, and furnished with a battlemented circlet, which served as a support to the single candles. Adorned with engraved and embossed representations of ornamental and figurative art, they belong to the most perfect productions of the goldsmith of that epoch." The great candelabrum above mentioned in the nave at Hildesheim, designed by that prince of early metal workers the sainted Bishop Bernward, is about twenty feet in diameter, and possesses seventy-two candle-holders with twelve large towers and, between them, twelve small towers, set at intervals, in which stand statuettes of the apostles and prophets. A similar chandelier exists at Aix-la-Chapelle, given to the cathedral there by the Emperor Frederick Barbarossa in 1135. It is thirteen feet in diameter and has forty-eight light-holders.

Comparing Dr. Lübke's account of these German Romanesque candelabra with the Venerable Bede's account of the English "phari" already quoted, it will

* See Lübke, *op. cit.*, p. 172.

be seen that at this period the early type had attained its highest artistic and symbolic development.

In the Gothic period the German chandeliers "lose their great circumference and their costly structure, but retain generally the wheel-shaped form, without, however, making it as a model as heretofore of the heavenly Jerusalem." The cathedral of Halberstadt, which is a magnificent depository of mediæval ornament of every kind, has one of these wheel-shaped Gothic chandeliers, rising pyramidally in tiers, at the east end of the choir, whilst the nave retains a "pharus" of the Romanesque type.*

A characteristic of the later Gothic chandeliers in Germany was the introduction of statuettes, frequently surmounted by canopies, together with rich foliated ornamentation. These statuettes were generally of the Madonna, but often angels were introduced, sometimes as lightbearers.

It will be remembered that the Bristol example, already described, is said to contain statuettes of the archangel, St. Michael,† and the Blessed Virgin. "A somewhat similar chandelier, with the same statuettes, is to be seen," says Dr. Cox, "at St. Michael's Mount, Cornwall, and another with the Virgin and Child only, at Llanarmon-in-Vale, Denbigh." A term applied to these later Gothic chandeliers is the "branch" or "branch-light," doubtless on account of the form in which the members spread out from a central stem like branches, and also on account of

* I assume these to be original, although I have been unable so far to verify the assumption. But in a church where such a wealth of antiquity—including font, rood-beam, and tapestries, all older than the existing building—remains, they may fairly be cited as illustrations of the progressive development of the candelabrum.

† It has since been ascertained that this should be described as a figure of St. George.

their foliated enrichment. Such a "branch-light," it has been already pointed out, is referred to in the accounts of St. Nicholas, Bristol.

It is not necessary here to multiply examples of the Gothic chandelier in Germany. Dr. Lübke refers to over a dozen in his book, some of which are illustrated. Enough has been said to indicate the general resemblance between the various German and English types.

The transition from the Gothic chandelier to the Renaissance "spider," as it is sometimes called, was a natural one, though it is possibly less amply illustrated than the transition in other departments of art. Good examples occur at St. Michael's, Hildesheim, in which the use of statuettes of angels, together with foliated ornamentation of the branches, is found in conjunction with form characteristic of the "spider." As will be seen from the illustration of St. Michael's, Hildesheim, three of these apparently transitional candelabra are suspended from the famous ceiling of the nave. Probably their introduction dates from the time when the upper church was furnished for Protestant use, the lower church being reserved for the Catholic worship. Be this as it may, it must be admitted that the artistic appearance of the interior is greatly enhanced by them, and it needs little effort of imagination to realise the gorgeous effect which must be produced by the illumination of so many lights reflected from the glowing brass of globe and stem and ornament.

In the reformed churches the employment of these great candelabra, more probably for utilitarian than for decorative purposes, spread widely. In Norway several sets of great beauty are still to be found. The same was equally true of our own churches. The great choir of York Minster had seven "large branches" in the eighteenth century. St. Mary Redcliffe, Bristol, a church which

ST. MICHAEL'S, HILDESHEIM.

has much in common with our own Cathedral church, was formerly lighted throughout in this way. One only of the original candelabra remains, dated 1650, and it is worthy of remark that this has been used as a model for the reproduction of a new series now placed throughout the aisles of the church. It is to be wished that a similar proceeding, or some such method, quite in harmony with mediæval feeling as that which has been adopted at Liverpool Cathedral, where gothic tabernacles richly gilt contain the electric light, had been pursued when electric lighting was introduced at Manchester Cathedral.

It will be convenient now to summarise our argument so far as the use of great chandeliers for festival illumination is concerned as distinct from ritual lights and lights required for necessary purposes.

We have seen that the employment of such chandeliers and lights has been a continuous custom of the church from earliest times. Their use, on the testimony of the Venerable Bede, was associated in England with the celebration of the great festivals of the church. The same writer specially mentions the festivals of martyrs as occasions when Christian joy found expression amongst other things in the illumination of churches with special lights. Although it does not appear specifically recorded by Bede, there is no reason to suppose that the great feast of our Lord's Nativity was not one of the festivals thus honoured, more especially as the martyrdom was regarded by the piety of our forefathers as the joyous nativity of the saints in glory, and was celebrated with feelings akin to the church's rejoicing at the birthday of Christ. Bede, we remember, describes under the technical term *pharus* the corona, made of metal and studded with jewels, which was used to display the lights on such occasions, two of these being suspended "far

apart" in the great churches of his day. The use of the *pharus* is traceable centuries earlier. Of these "phari," though none survive in England, there are still to be seen in Germany a few examples of supreme excellence. By a natural development the Romanesque *pharus* in Germany gave place to the Gothic candelabrum frequently adorned with statuettes, which, it is evident from the scanty remains in England of the period, corresponded with the development in our own country, where later mediæval examples are referred to as "branch" lights. These in turn gradually gave place to the Renaissance candelabrum, known as the "spider," at the period when the altered requirements of the reformed rite, and probably the development of printing, necessitated greater illumination of the churches and a consequent multiplication of the candelabra.

Turning, now, to the particular use at Manchester we find records of at least five candelabra in the Old Church, all it would seem of Renaissance work. Of these there were two in the choir which still remain, two "very large" ones in the nave which have disappeared, and another in the Derby Chapel which has also disappeared. Probably all were employed in the Christmas illumination; certainly those in the nave and choir were thus used, and it may be inferred from Canon Wray's comment upon the custom, quoted later on, that the use of all the lights, as distinct from the occasional use of some of them, was the special feature of the Christmas celebration here. Otherwise his remark that "numbers of persons used to come to see the effect" at Christmas loses its point if they could be seen at any other time. Again, what this writer, himself an antiquary, could speak of as an "ancient custom" over a hundred years ago can scarcely now be regarded as otherwise than traditional,

From an engraving by E. Challis
after a drawing by T. Allom, 1832.

CHOIR OF MANCHESTER CATHEDRAL.

more especially as he couples it with another "ancient custom" which is an admittedly traditional Christmas use here and elsewhere, namely, the decoration of the church with evergreens. It is suggested that these two facts, namely, the great illumination of all the lights and this illumination in conjunction with the evergreen decoration, afford reasons, to be supported by collateral testimony adduced later on, favourable to the presumption that the custom is a survival in unbroken continuity from the early days of the church long prior to the Reformation.

Canon Wray's description of the Christmas lights, given in his "Early Recollections of the Collegiate Church,* is as follows—and it should be remembered that he began his connection with the church, first as "clerk in orders," in 1809: "It is the goodly custom to light up the choir for twelve nights, viz., from Christmas Day to the Epiphany. The two chandeliers are filled with candles as well as the branches before the stalls."† "For some years after I came to Manchester there were two very large chandeliers suspended from the roof in the nave. These also were lighted up for twelve nights, the same as in the choir, and numbers of persons used to come and see the effect, which was very grand and significant."

What became of these nave chandeliers is not recorded, we only know that the "introduction of gas, together with the too great economy of succeeding Churchwardens,"

* *Memorials of the Rev. C. D. Wray*, appendix, p. 151, 1867.

† A former custom at York Minster may be compared with the above. "In winter, from All Saints to Candlemas, the choir is illuminated at every service by seven large branches, besides a wax candle fixed at every other stall. . . . These, with the two large tapers for the altar, are all the lights commonly made use of. But on the vigils of particular holy days the four grand dignitaries of the church have each a branch of seven candles placed before them at their stalls" (quoted from Drake's "Eboracum," 1736, in *Hierurgia Anglicana*, 1848).

caused the discontinuance of the Christmas lights in the nave. But the chapter, to whom the jurisdiction of the choir belongs, were more conservative. Their chandeliers appear in Allom's view, 1832, and also—one of them, at least—in John Palmer's view two years earlier. Perhaps we owe their preservation, as of much else of value in the choir, to Canon Wray himself, whose antiquarian culture has often been acknowledged. That they are the same ornaments as those which now hang in the retro-choir is testified by the inscriptions which are recorded in Hibbert Ware's *Foundations of Manchester*, vol. ii., p. 285, as follows: "The original Gift of Chadwick, A.D. 1696 [should be 1690]* Renewed by the Warden and Fellows, A.D. 1763" [should be 1795]. "The gift of Jeremiah Bower, Manchester Haberdasher of Hats September 29, 1745" [should be 1715]. The Derby Chapel candelabrum was disposed of to the Workhouse Chapel.

In his "Early Recollections" Canon Wray, as we have seen, couples this custom of Christmas lights with another ancient practice, namely, the adornment of the church both in nave and choir with evergreens, a custom which, though now observed in most churches, was at the time alluded to peculiar to the Collegiate Church so far as Manchester is concerned. That these were both traditional Christmas uses in old churches may be further evidenced from churchwardens' accounts and other documents, the expenses of both often appearing under the same item. A few examples may be given.† At Ludlow, for instance, sixpence was paid in 1555 "for cords to hang ivy and candles upon at Christmas," and again, at St. Nicholas, Bristol, in 1527, "For holly boughs at Christmas

* The corrections in date are made from rubbings in the writer's possession.

† See Cuthbert Atchley, *op. cit.*, p. 13.

2d.; item for candles at Christmas, 1d. ob." At St. Lawrence's, Reading, in 1506, we find "It. payed for sysis [small wax tapers] to the holy [holly] bush at Christmas, ixd. Paid Macrell for an holy bush before the roode, ijd."* Perhaps the best parallel to the Manchester lights is that which formerly obtained at the above church of St. Nicholas, Bristol, where a light called the "branch light," which held eighteen bowls of pewter for tapers, hung "in the Church" during Queen Elizabeth's time, as a Christmas decoration only. The item for wax for "the branch" at Christmas at this church continues as an annual payment until 1604 inclusive. This is a valuable piece of historical evidence as to the continuity of the custom through the Reformation period, and is corroborated by the following from the accounts of St. Helen's, Abingdon: "1561, payed for four pounds of candilles upon Christmas in the morning for the masse"; and again, "1574, payed for candilles for the church at Christmas."†

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* Kerry, *History of St. Lawrence, Reading*, p. 52.

† See "The Lights of a Mediæval Church" in *Curious Church Gleanings*, p. 53, where the writer, Dr. Cox, also quotes the following description of Christmas morning in a German cathedral by an eye-witness, the Rev. S. Baring Gould. Apart from its intrinsic beauty the passage has a special bearing on our subject and helps us to realise perhaps better than anything else the peculiar religious joy of our forefathers at the Christmas festival. "Last winter I was in an old German town. On Christmas Day in the morning, at four o'clock, there was a celebration of the Holy Eucharist in the Cathedral. The building was vast, lofty, and solemn. It was quite dark when I went to it, and the wind was whistling through the carved stone battlements, and the snow was falling out of the starless sky; only a very feeble glimmer shone through the stained glass of the minster windows into the market-place, where the snow began to whiten the ground, and a shivering sentinel paced up and down before the guard-house. When I got inside, the church was quite dark, except for the candles on the altar, which were burning, for there was no provision for lighting it. But by degrees the people came in, and each had brought a little wax taper, a little twisted coil of yellow or white or red wax, and the end was lighted and uncoiled as wanted. Little by little, as the

It must not be inferred, however, from these quotations that the lights of a church in those days were always provided at the charges of the parish. Sometimes the lighting was undertaken by guilds, who paid a wax "scot" for the purpose, much in the same way that parish guilds nowadays sometimes undertake to provide funds for the decoration and cleaning of the parish church at festivals. Sometimes also the parson was responsible. This was specially the case in regard to the two lights on the altar. Alluding to these lights at the Collegiate Church Canon Wray states that at this time "it was the duty of the Warden to furnish the wax candles."

Lights were also provided for by benefactions. It is possible that some of the Christmas lights at Manchester were so supported, and a record exists, quoted at length in *Foundations of Manchester*, vol. ii., pp. 264-5, detailing such a benefaction. From this we gather that Isabel Chetham, widow of George Chetham, of Chorlton Row, who was buried at the Collegiate Church, November 26th, 1650, "did give in lieu of her husband £100 to be lay'd out on land, the profits to be given to 2 preaching chaplains, . . . and to the 2 clerks to furnish the great candlestic in the Church for the deep of winter, etc."

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people arrived, the light began to spread through the vast building from their little sparks of candles; at last the great cathedral was full from end to end, and twinkling everywhere, down the nave, behind the pillars, along the aisles, in the transepts, all round the choir, with more than a thousand lights. That great multitude had assembled to meet their Christ, to hail Him born of Mary, laid in a manger; they had come to pray to their Christ, to kneel to, to adore their Christ, and for their Christ they had prepared their feeble lights." In this picture, says Dr. Cox, *mutatis mutandis*, we get a life-like glimpse of our English churches on early Christmas morn in the olden days. One of the good old names for Christmas Day, throughout the western church, was the Feast of Lights.

It does not, however, seem at all likely in view of what has been already said that the Christmas lights owe their origin to this bequest. Had such been the case Canon Wray, who was certainly aware of it at the time he wrote his "Early Recollections," would scarcely have passed it by. The benefaction, as a matter of fact, makes no reference to Christmas at all. It was probably a charitable bequest of the usual character to assist the parish in the ordinary and necessary lighting expenses of the church.* On the other hand, its incidental allusion to the "great candlestic in the church" has suggested the earliest reference so far discovered to the Nave candelabrum.

There appears to have been some doubt as to the proper disposition of this charity. "How this fund has been disposed of," the record rather suspiciously concludes, "it is not for us here to enquire." Unfortunately the churchwardens' accounts for long periods during the seventeenth and eighteenth centuries are missing, so it is impossible to trace in this quarter the history of the benefaction. It is, nevertheless, worth remarking that Isabel Chetham's executor was one Jonathan Chadwick, and that Chadwick is the donor's name on the older of the two choir candelabra. Whatever became of the money, and whether it was connected or not with the Christmas lighting in the nave, the Christmas lights in the choir still remain, and we are fortunate in being

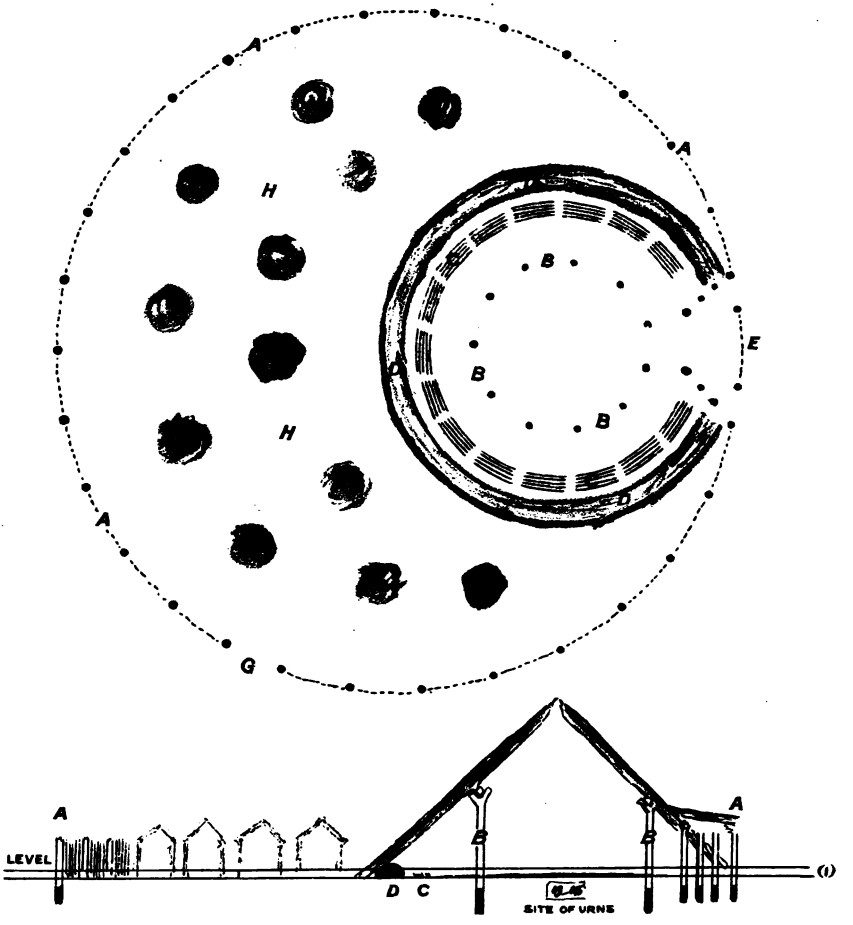
* This has since been confirmed by a reference to George Chetham's will, 1626, from which it appears that the money paid by him in his lifetime to the "two preaching curates" should have continuance for ever, and likewise for the "candles to furnish the large candlestick withall in the church, according as is specified in my book for *three months in the deep of winter yearly*." George Chetham appointed his wife Isabel sole executrix of his will (see Ernest Axon's *Chetham Genealogies*, Chet. Soc., 1903, p. 44).

permitted to see in them not only the treasured legacy of a long and cherished past, but a witness, beautiful and useful both to vision and faith, of the Light that came into the world at Christmas.

POSTSCRIPT.

The writer ventures to express the hope, which is shared by the members of this Society, that the authorities, recognising the propriety of the step both on artistic and antiquarian grounds, may at no distant date restore the candelabra from the somewhat obscure position which they now occupy in the ambulatory to their rightful place in the choir.

PLAN OF CAMP.



(1) The top line denotes the present level.
The lower line the original surface.

A.A. GREAT CIRCLE 153′ DIAMETER
B.B. CIRCLE XI POSTS 24′.
C.C. ,, SPLIT TIMBER 62′.
D.D. MOUND CIRCLE 75′.
E. ENTRANCE TO HUT.
G. GATEWAY.
H.H. CHARRED PATCHES.

THE BLEASDALE FIND: PREHISTORIC RATH OR STOCKADED CAMP OF THE BRONZE AGE.

BY THE REV. S. E. COLLINSON,
VICAR OF BROUGHTON, PRESTON.

THE Bleasdale find is, so far as I am able to discover, absolutely unique, not only in these islands, but also in Europe. It is interesting, not only from its form and construction, but even more so in the preservation of the perishable materials used in its construction. It seems incredible that the timber used should have survived two thousand years, and how much more I dare not venture to suggest.

The site is on Bleasdale Moor, about three-quarters of a mile due east of Admarsh Church. The discovery was due, in the first instance, to the keen observation of Mr. Thomas Kelsall, who farms the land on which it was found. Mr. Kelsall noticed, during hoar-frost in winter and by the difference in the vegetation in summer, evidence that man had left a mark on the face of the bleak moor. He communicated with Mr. Shadrach Jackson (a former member of this Society), a keen antiquary, with the result that an exploration of the ground was commenced. Could any idea of the magnitude and importance of the find have been realised, no doubt more initial care would have been taken; as it is, we can only rejoice that so much was discovered.

Mr. Jackson's statement is contained in a paper before your Society in June, 1900; I will content myself with a

summary of that paper.* In 1898 the circle was observed on the surface of the moor. Exploration began from the centre, revealing a circle of horizontal split timber, surrounded by a mound of clay. In 1899 further examination revealed two cinerary urns and a smaller urn inverted in one of the former; these urns are now in the Harris Museum, Preston. In 1900 the whole of the smaller circle, ninety-five feet in diameter, was turned over; eleven stumps of massive posts or pillars with other pillars at the east charred on the upper surface were laid bare. The great circle, one hundred and fifty feet in diameter, was excavated, and found to consist of massive posts, thirteen feet apart, with palisades between, except at the great entrance, where the opening is twelve feet wide.

At this time, accompanied by Mr. W. H. Heathcote (secretary of the Preston Scientific Society), I went over the ground carefully, making at the same time local inquiries, and found, in addition to the above observations, that the workmen in digging over the larger surface noticed a number of circular patches of charred matter, from twelve feet to fifteen feet in diameter. We measured a number of the pieces of timber in the horizontal circle, and found that they consisted of split tree stems, varying from four inches to eight inches in width. Among the palisades of the larger circle a number of stones were found of convenient size for "throwing stones," but not showing any evidence of work.

Professor Boyd Dawkins, in his examination, from the evidence of the urns, gave the period as undoubtedly that of the Bronze Age, and concluded that the whole structure was simply a burial-place or "habitation of the dead" built after the plan of the homesteads of the living.

* See *Transactions*, vol. xviii., p. 114.

With this conclusion I venture to disagree, and will leave it with you to decide the reasonableness of my contention. No doubt the urns give the period, and were found in the centre of the smaller circle, yet I fail to see that this fact is the *motif* of the structure. The Bleasdale find I hold to be a magnificent specimen of a stockaded village of the Bronze Age, known in Ireland as a "rath," and that the urns point to an accident in its history, and suggest a reason for its destruction by fire on its evacuation.

To prove my thesis I must endeavour to transport you into the period, with its surroundings and life. A most interesting work by Eugene O'Curry, professor of Irish History, with an introduction by W. K. Sullivan, secretary of the Royal Irish Academy, on *The Manners and Customs of the Ancient Irish* (three vols.), supplies the key to the structure. I have also used Professor Windle's work, *Remains of the Prehistoric Age in England,* numerous articles in the *Archæologia,* and Canon Isaac Taylor's work, *The Origin of the Aryans.* I regret that other sources have been beyond my reach, which must be my excuse for incompleteness.

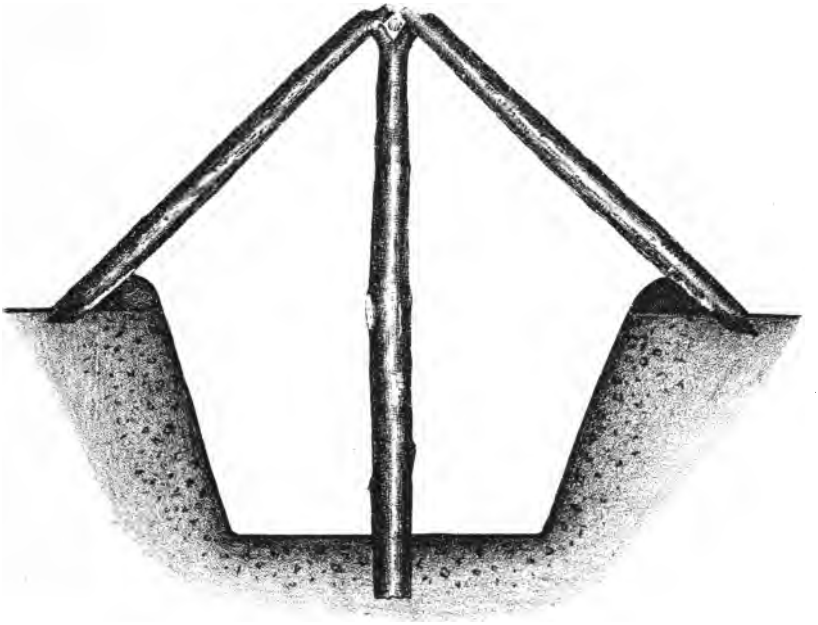
With the long barrow man we have nothing to do, unless evidences of his survival (as in Wales) should be found, which would only be an evidence of slavery. We have to do with the round barrow type, the brachycephalic type, from the Continent, of a much higher mental standard and development, with an active inventive mind, a dweller in huts, using weapons and implements suitable to his mode of life, having the power of combination (though not perhaps of such a high order for fighting purposes as the Teutonic); the former we may class as the Celt or Aryan, the latter Anglo-Saxon.

My use of the term Celt has been called in question,

and I am open to correction. I think you will understand my use of the term. The Celt, a pastoral and, later, agricultural man, brought with him his arts—hut building, dress, weapons, domestic utensils, and implements of agriculture. We may picture this man clothed in prepared skins and coarse cloth of flax, and, perhaps, wool, keeping domestic animals; using as food, milk and its products, crushed oats and barley, flesh of wild and domestic animals, nuts (acorns and hazel nuts), and having as beverages mead, honey and wort, and ale of malted barley and bitter herbs, with the necessary tubs and "piggins," weapons of wood, bone, horn, stone, and the rarer and more precious bronze, shields of wicker, covered with bull's hide with a central boss. Such was the man (with helpmeet to match) with which we supply the life of the picture.

Of the dwellings of the Celtic race we have evidence which, I think, leads up to this magnificent example, the Bleasdale find. The most primitive type is that of the "tunc" or dung dwellings of southern Germany. These were excavations in the ground, having a central pillar, which formed a support to the branches forming the roof, covered with dung, *i.e.*, clay and cow dung mixed. Tacitus, cxvi., says, "Germans sheltered themselves in winter in funnel-shaped holes, covered with dung." It is thought that the excavated portion formed a lower chamber, used for store purposes, as in the case of Penn pits in stone camps, and, perhaps, as sleeping places in extreme cold. No examples of this type of dwelling have been found in Britain. Around the thatch a circular mound or rampart is shown in Professor Windle's sketch, which I shall refer to later.

Again, there are the more advanced hut-dwellings of Gaul, as diagrammatically represented on the Antonine



TUNC (DUNG) DWELLINGS, GERMAN.

RECONSTRUCTED CAMP.

Column (see illustration). Cæsar says of Britain that "the buildings resembled those of Gaul, and were very numerous." "That the British idea of a town was a place with a tangled wood around it, and fortified with a ditch and rampart." Strabo says, "the houses of the Gauls were constructed of poles and wattled work of circular form, with lofty tapering roofs;" and again, "the forests of the Britons are their cities, for when they have enclosed a large circuit with felled trees, they build within it the houses for themselves, and hovels for their cattle. These buildings are very slight and not designed for long duration." Diodorus Siculus, supposed to be on the authority of Posidonius, states that "the inhabitants of Britain lived in mean houses, made for the most part of reeds and wood." Strabo again says, "the Britons called a place, surrounded by ramparts and fosses in the thick of a forest, a town."

I need only mention the lake dwellings of Switzerland and Germany, and the crannogues of Ireland and Scotland, which are examples of Celtic (Aryan) clusters of huts. O'Curry, in *Manners and Customs of the Ancient Irish*, says, "that a fort was called a rath or dun (town)," though the second "term, dun, more strictly applied to a fort with more than one stockade and a moat." Raths, he states, were "simply a circular enclusure, with quick-set hedge or wooden stockade, enclosing huts, viz., alehouse and other smaller huts." With the aid of the Irish records, I have attempted to reconstruct the rath at Bleasdale. (The illustration is from a sketch by Mr. J. R. Brown, made from a rough model, constructed by myself, and will convey the idea I wish to describe better than any words.)

The buildings of the Celts were of two forms, the rectangular, with walls of mud and wattle, and thatched

roof supported by rows of pillars, and the circular, the latter more common and more suitable for small outlying stations, like Bleasdale. The circular was divided into two classes: first, "the alehouse," or, as in the poem of Tara, "the mead encircling house," which was the common living place of the community, and, therefore, of considerable size. This mode of living obtained in Germany until the middle ages. The roof was of thatch, supported by pillars, after the manner of the great huts of Uganda at the present day. A hole was left in the apex of the roof to allow the smoke from the central fire to escape. Couches stretched all round the hut, from one side of the door to the other, the place of honour being immediately opposite the entrance, and was reserved for the chief man. The famous law tract, "Crith Gablach," lays down the number of couches allowed to each grade of aire or householder. Between the fire and the door the candelabrum was hung, and a light, "a candle on a candlestick," was ordered to be kept burning at night. On the pillars hung arms, horse trappings, &c. Such was the "alehouse" or common living place.

How does this agree with the discoveries at Bleasdale? First, we have the clay floor, slightly raised in the centre; secondly, the circle of pillars supporting the heavy thatch roof, so accounting for their great strength; thirdly, the circular ridge of clay, or earth, forming a perfect finish to the thatch, and a preventative against wet and draught, *e.g.*, ridge in tunc house—the horizontal circular layer of split tree stems forming the foundations for the couches round the hut. In no other way can we explain their origin. The small circle and its contents comply with all the requirements of the "alehouse" described by Professor O'Curry.

I ask, would all these minor details existing be provided

for the comfort of one or two spirits of deceased persons? The second class of circular huts were those of the compound, erected as cattle shelters (as mentioned by Strabo, quoted before), storehouses, and may be as shelters for slaves who would not be accommodated in the "alehouse." Such huts were, according to the regulations of the law tract, mentioned before, limited in their number and size—twelve to fifteen feet in diameter, with thatched roofs and walls of wattle and daub. The existence of such huts would account for the existence of the circular charred patches noticed in the compound at Bleasdale. The larger huts would, of necessity, have the thatch almost to the ground, on account of the difficulty of timbering on walls. Not only does this agree with the description given by Cæsar and Strabo, but also is proved by the "Crith Gablach" (law tract), which laid down the size and number of huts allowed to each grade of aire or landowner.

I ask, would such huts be erected for spirits? (They might be for shebeens, though an Iberian chancellor of the exchequer did not tax spirits in those days.) Yet we must face the suggestion that the circles (of posts) reproduced the ghost hedge so common in barrows, which are undoubtedly burial-places, purely and simply. The ghost hedge, so well shown in the Norse burial-places on the shores of the Baltic, was never meant as a physical barrier, but simply a boundary marking the taboo area. Some have thought that they were placed as supports for the mound of earth, and have quoted instances where there is one circle in the mound and another at the boundary. I would rather look upon this as evidence of the enlargement of the barrow. The idea of taboo is common to most primitive races; in fact, it survives amongst ourselves in the dread of entering a churchyard after dark.

Then we have the theory that the burial-place was but the house of the spirits of the departed and modelled after the pattern of the habitations of the living. I may be wrong, but I think this idea is true of the long barrows but not of the later period, unless there may be a few instances of the survival. The round barrows are, as a whole, devoid of such chambers. If the Bleasdale find is of the Late Stone or Bronze period, the spirit-dwelling theory falls to the ground.

It may be asked, what of the Penn pits or subterranean chambers found in stone raths, called "cathair" or "caiseal?" Certainly human remains have been found in them, but the evidence that they were designed as store chambers is much stronger. Even if they are places of interment they exist in habitations of the living. If we grant, for argument's sake, the ghost-hedge theory, we have yet to account not only for the split horizontal timber circle but also for the palisades. Surely, if the palisades were necessary in the great circle, we would certainly expect to find them in the smaller pillar circle. Again, the mound of earth in barrows was raised for the purpose of keeping the troublesome spirits of the departed safe, and we have no evidence of a mound at Bleasdale, except in a slight elevation of the clay floor of the smaller circle.

The discovery of the cinerary urns in the centre of the smaller circle seems to offer the burial-place theory as the simplest explanation, but it does not solve our difficulties. If asked for precedents I can only reply that I know of none, except those supplied by actual historical records of usages in ancient Ireland, where manners and customs survived long after they had disappeared in Britain.

It may be presumption on my part, but I hold that the

primary object of the structure was not for the purpose of burial. That it is an example of one of the "onsteads" of the Celtic or Bronze Age, stockaded for the protection of the aire, his family and domestic animals, such as Professor Boyd Dawkins indicates in the following description of the period: "If we could, in imagination, stand on the summit of a hill commanding an extensive view in almost any part of Great Britain or Ireland in the Neolithic period, we should look upon landscape somewhat of this kind—thin lines of smoke rising from among the trees of the dense virgin forest at our feet would mark the position of Neolithic homesteads and of neighbouring stockaded camps, which afforded refuge in time of need, while here and there a gleam of gold would show the small patch of ripening corn" (*Life in Early Britain*).

Professor O'Curry mentions a case of a rath built for living purposes round a grave. I do not think this applies to the rath at Bleasdale. I would rather account for the presence of the urns by taking you to Uganda, where a similar mode of life and requirements obtain. There, should a town become insanitary, it is destroyed, and a new town erected on untainted ground. Nothing is more probable in the case of a rath.

Strabo says, "The buildings are very slightly built, and not designed for long duration." Why should this remark have been made if it had not been a matter of common knowledge that such a removal of a village or town was of frequent occurrence? Again, we find a common belief amongst nations of that stage of civilisation that sickness, plague, and death are the work of evil spirits.

The origin of the idea of cremation itself was that by burning the spirit would depart with the smoke, and not

remain to disturb the survivors. My supposition is that at some visitation the body or bodies of the victims were burned, and the ashes buried in the "alehouse," and that the evil spirits might be driven away from the neighbourhood the old rath was consigned to the flames. The absence of any finds of weapons, &c., lends force to this suggestion. It has been suggested that the rath may have been destroyed by an attacking force, say, of Anglo-Saxons. The absence of evidence of a fight is against this idea.

I hope, at least, I have arrested your attention to one of the most interesting and unique archæological finds of our country, one replete with suggestion to the antiquary, even though I may not have convinced you of the soundness of my ideas.

Photograph by S. L. Coulthurst, F.R.P.S.

CHURCH OF ST. ANTHONY, CARTMEL FELL.

FROM SOUTH-EAST, BEFORE RESTORATION. NOTE WINDOW GLASS.

CARTMEL FELL CHAPEL.

BY F. H. CHEETHAM.

CARTMEL Fell Chapel, dedicated to St. Anthony, stands in a lonely situation among the hills on the side of the fell overlooking the Winster valley, about half way between Grange-over-Sands and Bowness, from each of which it is distant six miles. From Grange either the lower road along the Winster valley or the upper road by Higher Newton may be followed. From the latter exceedingly fine views are obtained to the south and south-east over Morecambe Bay. Cartmel Fell may also be reached from Newby Bridge, from which it is distant in a north-easterly direction about three miles. The road is for the most part very steep, but fine views across Lake Windermere repay the ascent. The chapel consists of a transeptal chancel, nave, south porch, and west tower. There is also a small vestry in the north side of the tower. In 1561 Anthony Knipe deposed that the chapel had been erected about fifty-five years before by his father, William Knipe, and others, so that they might have divine service celebrated there by a priest paid by them, and that twelve of the most discreet men of the township, elected by the inhabitants who attended the chapel, yearly made a collection for the priest's stipend and repairs.* This would give the date of the erection of the chapel as some time during the first decade of the sixteenth century. It was in existence in 1504, as in that

* *Duchy of Lanc. Pleadings, Eliz.*, xlviii., B21.

year Robert Briggs gave to Cartmel Priory a chalice and a "pese," which he stipulated were to be lent at Easter time "to housel with at the chapel at Cartmel Fell."* It may be assumed, therefore, that the building dates from about 1503-4; the "transepts" are probably later additions.† The structure is externally of little architectural interest, all the windows being square-headed with rounded lights, and the tower is of a rather nondescript character. The walls are of local limestone rubble masonry covered with rough cast, but the plaster has fallen off in many places. The roof is covered with modern blue slates overhanging at the eaves, the height of the side walls being only about thirteen feet outside. The ground falls from west to east about four feet six inches in the length of the building. The total internal length of the chapel, between the east wall and the tower, is sixty-eight feet, and the nave varies in width from twenty-five feet five inches at the east to twenty-four feet six inches at the west end. Across the "transepts" the width is thirty-two feet eight inches. The interior is of great interest, for, although altered about the end of the eighteenth or beginning of the nineteenth century, it has since suffered little or nothing from restoration, and preserves fittings belonging to more than one period. The building, however, is about to undergo a process of restoration.‡ The floor is flagged and falls to the east, and the walls are plastered and whitewashed; the south

* *Duchy of Lanc. Rentals and Surveys*, bdle. 4, No. 12.

† This has since been proved to be the case.

‡ The restoration has now been carried out. It was begun in June, 1911, and completed during the summer. The writer has not seen the building since the restoration was completed, but all the essential architectural features have been preserved, the building put into a thorough state of repair, a heating apparatus installed, the ceiling removed, and the vestry rebuilt. Many interesting discoveries were made at the east end, showing the chancel to have been originally seventeen feet wide.

Photograph by S. L. Coulthurst, F.R.P.S.

CHURCH OF ST. ANTHONY, CARTMEL FELL.

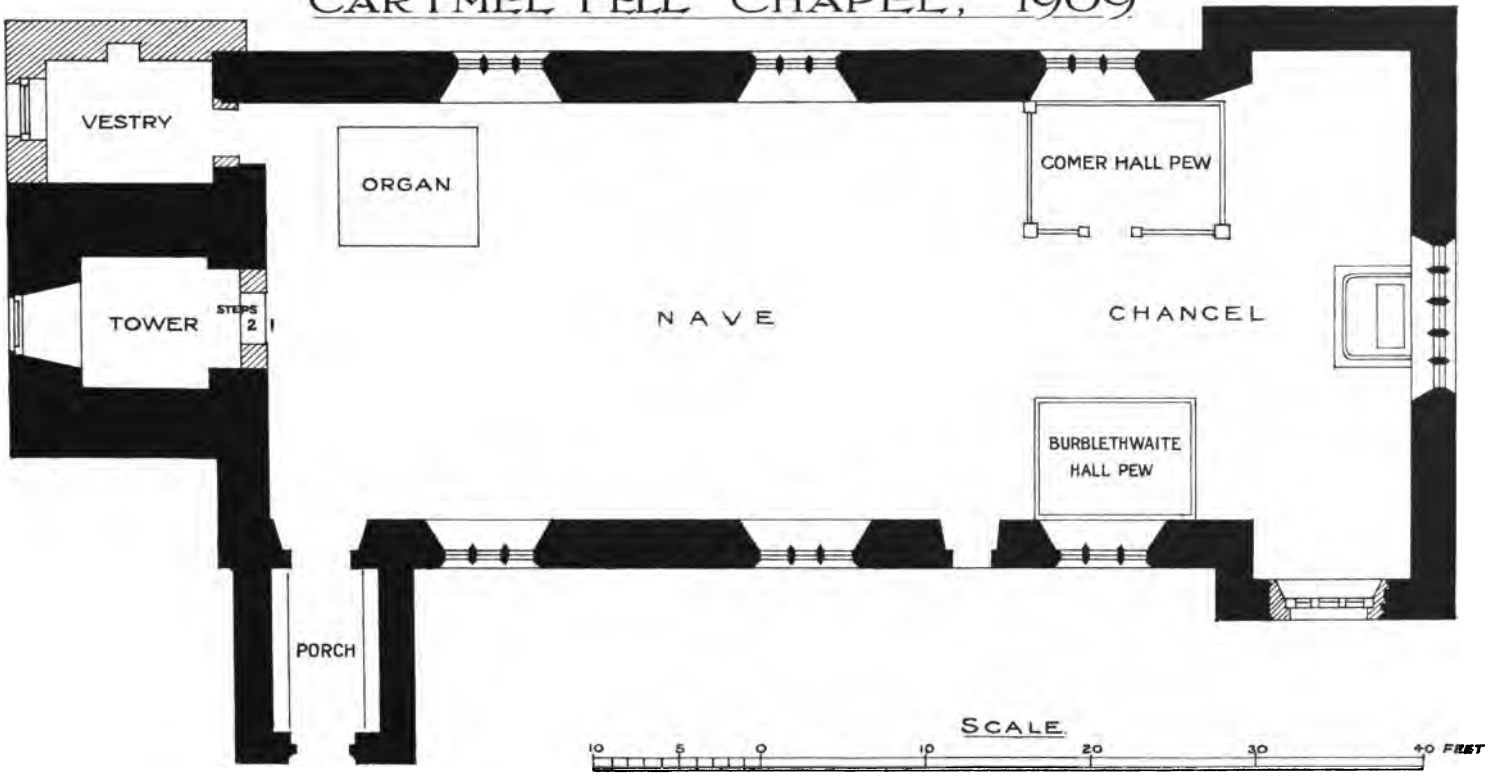
TOWER BEFORE RESTORATION.

six inches long by eight feet wide, and is of contemporary date with the chapel. It has a doorway on the south side not centrally placed. The moulded corner posts and upper framework remain on the west and south sides, but most of the intermediate uprights have gone. On the north side, against the wall, are five oak panels, each originally painted with the figure of a saint. The canopy has been surmounted by carved woodwork, now much mutilated, but the cornice on the south side retains a good deal of the original fleur-de-lys cresting. It has also four shields, three of which are obliterated, but the fourth is charged with a saltire or cross of St. Andrew. On the cornice level below are gilded cinquefoils and quatrefoils and the initials M and J (Mary, Jesus), while above the doorway is stuck a fragment of rich canopy work, probably from the rood screen. The screen has disappeared. A portion of the wooden figure from the rood has been preserved; the arms are missing, and nothing remains of the feet but charred stumps. It is said to have been used to poke the vestry fire. The figure, which is now kept at the vicarage, is described and illustrated by Mr. Aymer Vallance in *Memorials of Old Lancashire*, vol. ii., pp. 233-4.* The Burblethwaite Hall pew is apparently of Jacobean date,† and measures ten feet six inches by seven feet six inches on plan. It has a canopy eight feet nine inches high, supported by ten turned posts, with fretwork frieze, small cornice, and panelled top. On

* It also forms the frontispiece to vol. iii., *Trans. Cumb. and Westmor. Ant. and Arch. Soc.* (1876).

† I have since been informed by the vicar (Rev. T. Price, M.A.) that in 1810, when a Mr. Adam became owner of Burblethwaite Hall, he wished to restore the pew and make a vault below, the curate of Cartmel Fell writing to the Bishop of Chester to give his consent. Apparently, instead of repairing the old pew, Mr. Adam replaced it with a new one. If this is so, the pew is probably a copy of the old one.

CARTMEL FELL CHAPEL, 1909



the west side of the priest's doorway, against the south wall, is a canopied three-decker pulpit, one of the doors of which is dated 1698. Some seventeenth century oak pews remain, one bearing the date 1696, and the initials W. H.

The glass in the east window is said to have come from Cartmel Priory Church, and is chiefly of Flemish make, probably the remnants of a window representing the seven sacraments. The glass is now very much mixed up, but five of the sacraments can be traced. Baptism and holy orders are missing. Mingled with these fragments are parts of another window of English make, a crucifixion, St. Anthony and his pig, fragments of at least three inscriptions, and the figures of other saints being recognisable. The glass and woodwork are described at length in the *Transactions of the Cumberland and Westmorland Antiquarian and Archæological Society*, vol. ii., pp. 389-99.*

The font is a small circular stone basin standing on a tall pedestal. It has a wooden cover. On the north wall are the royal arms, and a monumental tablet to "Wil. Sandys, curate of this chapel," who was buried August 3rd, 1714, aged 27. There are also monuments to Margery Poole, of Gillhead, who died in 1794, and John Gibson, of The Height (d. 1834), and his wife and son. The church plate consists of an Elizabethan cup and cover paten without marks, the cup having a band of ornamentation consisting of parrots or popinjays in various attitudes amongst conventional foliage; a modern

* The glass has been rearranged under the superintendence of Canon Fowler, of Durham. The sacraments, with the figures of St. Anthony and St. Leonard and part of an inscription, have been retained in the east window, and the rest of the fragments put together in the window behind the Comer Hall pew.

silver chalice given in 1846;* and a pewter flagon and two pewter plates. The register of baptisms begins in 1764, that of marriages in 1754, and that of burials in 1765. The churchyard contains a stone block with iron post, round which the horses' bridles were thrown whilst the riders were worshipping within. It was probably in the first instance the base of a sundial.

Mrs. Humphry Ward has given a word picture of Cartmel Fell Chapel in *Helbeck of Bannisdale*, where the building is called Browhead Chapel. She speaks of the east window as one of "radiant fragments, piercing the twilight of the little church with strange, uncomprehended things—images that linked the humble chapel and its worshippers with the great European story, with Chartres and Amiens, with Toledo and Rome" (bk. v., ch. 2).

There is a well illustrated account of the building in *The North Lonsdale Magazine*, vol. ii., pp. 71-77 (December, 1896).

POSTSCRIPT.

The following letter from the *Westmorland Gazette* of August 11th, 1911, by the vicar of Cartmel Fell (the Rev. T. Price, M.A.), is here reprinted with the permission of the writer. It states the reasons for the restoration and the nature of the work carried out. The restoration was done under the supervision of Mr. J. F. Curwen, F.S.A., of Kendal:—

CARTMEL FELL CHURCH.

To the Editor of the *Westmorland Gazette*.

Sir,—As I understand that criticisms of the work at Cartmel Fell Chapel have lately been appearing in certain papers, may I ask for space in which to explain the state of the case and the measures which the

* The cup and cover are described and illustrated in *Transactions Cumberland and Westmorland Antiquarian and Archæological Society*, xv. 247-9. For later plate, see *Old Church Plate of the Diocese of Carlisle* (1892), p. 201.

committee are taking in dealing with it. For some time it has been felt to be necessary for the church to be taken in hand, in order to preserve the building, and in the interests of the worshippers. The building was in a state of rapidly increasing dilapidation owing to the damp which had attacked it. (1) Through the soil which was banked up against the west end and drained into the foundations. (2) Through the decay of the rough-cast and the absence of spouting, which allowed the rain and the droppings from the roof to be driven into the wall and to fall into the foundations instead of being carried away. The result of this was that it had become damp, dilapidated, and unwholesome, while as much of the seating was upon flags, which in their turn lay on the bare soil, grievous complaints arose from time to time. In addition to this the lead of the windows was found to be perishing, and the rain finding its way into the joints of the mullions was destroying the stonework. Lastly, the slating laths were found to be in such a bad condition that the roof could not stand many more winters.

To meet these dangers the committee decided as follows: (1) To remove the soil at the west end and to drain round the church. (2) To rough-cast the outside walls with cement, and to make good the decayed plaster within. (3) To provide the eaves with spouts and gutters. (4) To relead the windows and repair the mullions. (5) To place the seating upon a wooden floor, excavating the soil underneath to afford space for ventilation, but without disturbing the level of the pavement of the aisle. (6) To provide a hot-water heating apparatus with a heating chamber outside. (7) To reslate the roof.

The drainage was begun before the winter, and in its course the foundations of the vestry were found to be so bad that it was in danger of falling and had to be taken down and rebuilt on the old lines. In addition to this it has been decided: (1) To open the tower arch, which had been walled up to form a lumber room, and to make a baptistry under the tower. (2) To remove the nineteenth century ceiling, which concealed the massive oak roof, and to plaster between the spars, leaving the roof timbers exposed. (3) To remove the deal and pitch-pine boxes and pews, which date from about the same period, and to fill their place with simple oak seats. (4) To give a little more room within the communion rails by adding a second gate. (5) To replace the decayed wooden window in the south transept by a stone window of similar design to the rest.

The object of these alterations is: (1) To make the church more suitable and convenient for its use as a place of worship. (2) To restore some of the beauty which it possessed before it was defaced about the beginning of the nineteenth century. Nothing has been sacrificed which is of any value archæologically or otherwise. The pews which are discarded are extremely ugly and uncomfortable, with their straight backs and narrow seats, and it is almost impossible to kneel down in them. They date apparently from about the same time as the ceiling, when a restoration seems to have been taken in hand in which the old oak benches were destroyed and their bases left to strengthen the supports of new pews of deal and pitch-pine, and the fine old fifteenth century chantry was cut into for a similar purpose. Their only interest consisted in a certain

picturesque disorder, and in the fact that they represented a style of church furnishing which is now happily rare. The old "three-decker" pulpit and the fine old pews beyond it will be left in their places, with such repairs as shall be found desirable. There is no idea of making a "new church" of the old building, nor yet of abolishing everything that is not pre-Reformation in character. Everything that is of interest or value will be retained, and the effect of the restoration will be to arrest decay, and while retaining the main features of architecture and furniture which gave its character to the building, to increase very much its beauty and its suitability for the purpose for which it was built and consecrated.

I am, sir, &c.,

Cartmel Fell, T. PRICE.
6th August, 1911.

MARTIN HALL,

FROM S.E.

MARTIN HALL, BURSCOUGH, ORMSKIRK.

BY F. H. CHEETHAM.

MARTIN Hall is situated in the township of Burscough, in the ancient parish of Ormskirk, about two and a half miles north-east of Ormskirk town and one and a half miles north-west of Burscough Priory. It is distant about half a mile to the south of New Lane Station on the Lancashire and Yorkshire Company's line from Manchester to Southport. The Leeds and Liverpool Canal passes between it and the railway, and from the canal bank, as well as from the railway itself, the hall is prominently visible. It stands on rising ground some seventy feet above sea-level and about fifty feet above the level of the flat country to the north formerly occupied by Martin Mere, and must have commanded in former days a considerable prospect over the lake. Immediately to the south of the house the ground rises to slightly over seventy-five feet, the highest point in the immediate vicinity. A small stream called the Langley brook flows past the house on the south and west sides in a north-westerly direction at a distance from the building of a little over a quarter of a mile.

The northern half of the present township of Burscough, which formerly included a portion of the mere, is, properly speaking, the demesne of Martin, though the name has long since fallen into disuse, and before 1066 one half of

Martin had been united to Harleton (*vide* Domesday Book) and the other half had probably been merged in Lathom. This latter half was bestowed by Robert of Lathom upon the newly founded Augustinian priory of Burscough in 1189, after which it became part of Burscough. In a list of persons who promised to subscribe to the stipend of the priest of the altar of Our Lady at Ormskirk in 1366, one of the five districts into which the parish was apparently divided is termed "Burscough-cum-Marton."*

Martin Hall stands on the site of a canon's house or grange belonging to the priory, but no part of the existing building is of the mediæval period. "Martin Grange" was among the demesne properties of the monastery. After the Dissolution, in 1536, the manor remained in the hands of the king for about ten years, but in 1538 the Earl of Derby had rented "Martin Grange" from the king's commissioners. In May, 1547, the site of the priory and all the demesne lands, including Martin Grange, were granted by the Crown to Sir William Paget, but in 1549 Sir William sold the estate to the Earl of Derby.† "In 1612 Martin Hall or Grange was granted to John Breres, of Martin, who appears to have sold it to the Wrightingtons of Wrightington, under whom he became tenant."‡ The Breres family lived at the house down to the time of Alexander Breres in 1671,§ and afterwards, about 1682, it appears to have been occupied

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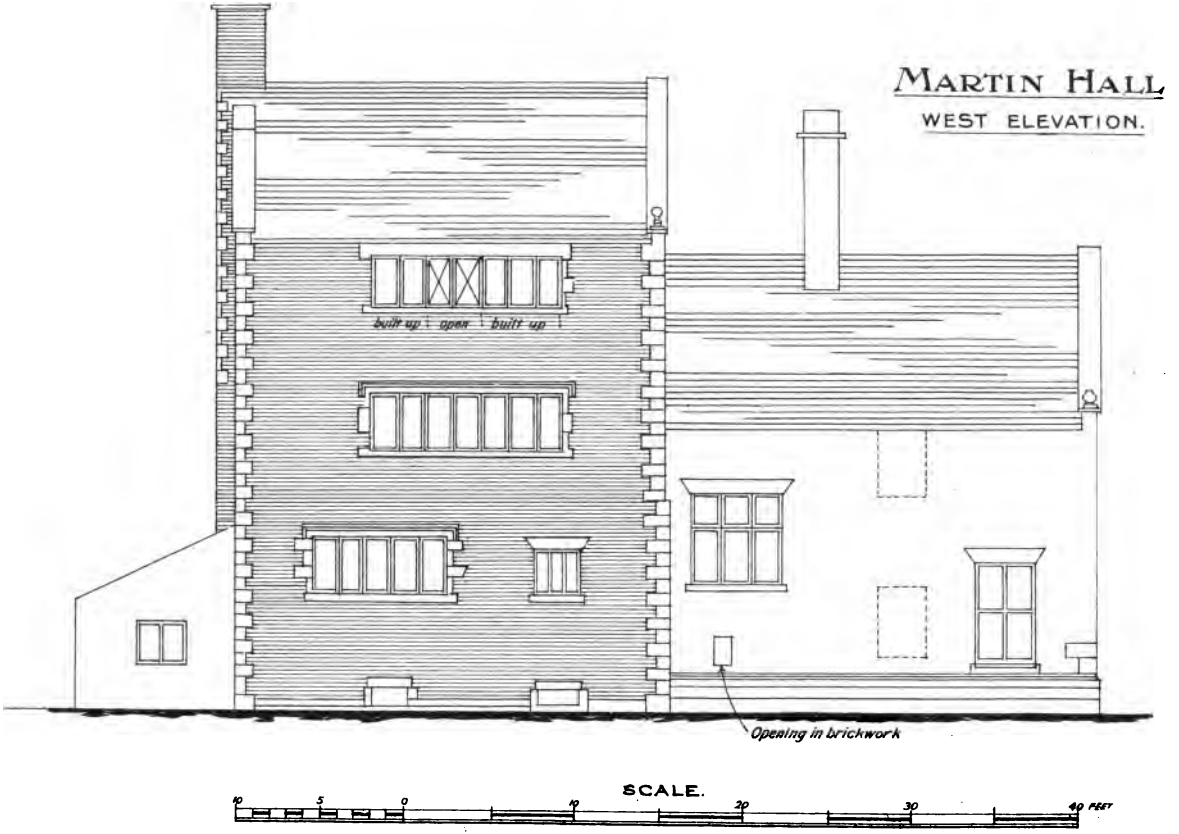
* Record Soc. Lancs. & Chesh., vol. xxxi., pp. 109-121.

† *Vict. Hist. Lancs.*, iii. 259.

‡ *Ibid*, 260.

§ In the Commonwealth Church Survey (1650) part of the lands of Burscough Priory are stated to be "houlden by Sir Edward Wrightington as his owne inheritance as is attested of the yearly value of Three score and six pounds Thirteene shillings and fower pence or thereabouts, now



Measured and drawn in 1905.

by James Starkey,* becoming later a farmhouse. As such it was tenanted by the family of Holcroft, or Howcroft, to which Thomas Holcroft, the dramatist, belonged. Thomas Holcroft was born and died in London, but he says that his father came from Sheepcote Hill, which is right opposite the gate of Martin Hall. The house descended with the Wrightington estate till about 1900, when it was purchased by the Earl of Derby, to whom it now belongs.

The sides of the building face the four cardinal points, but it is difficult to say exactly which is the front, as it is made up of three distinct portions, built apparently at different times and afterwards so much altered that the original appearance has to a great extent been lost.

Martin Hall is a brick building with long, low, stone mullioned windows, and roofs covered with stone slates or Holland flags. The oldest part of the house is three storeys in height above a cellar, and at a distance is almost factory-like in appearance. It measures externally twenty-six feet by twenty-four feet, the longer sides facing west and east, and the walls, which are two feet thick, are twenty-eight feet in height to the wallplates, and thirty-eight feet at the end gables. On the south and east are later additions, but it is difficult to assign a date to any part of the building, or to say exactly what was the original plan, or how the plan developed into its

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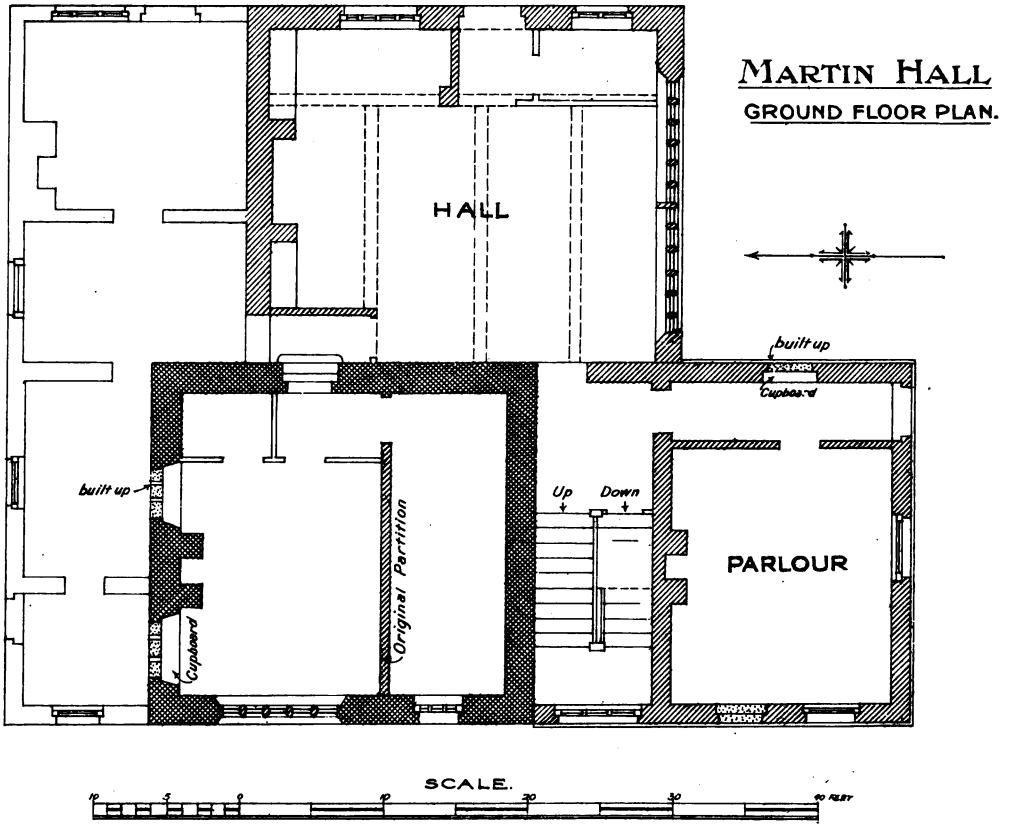
in the possession of Mr Alexandr Brears" (Record Soc. Lancs. & Chesh., i. 90-1). In 1663 "the demesnes of Martine, *alias* Marton," are mentioned as "leased to Mr Alexr. Brere late of Lathom" by Sr Edward Wrightington (Record Soc., xi. 37). For will of Alex. Breares see Record Soc., xv. 38. Members of the Breres family are found as burgesses in the successive rolls of the Preston Guilds, 1582, 1602, 1622 (Record Soc., ix, 47, 66).

* "Jacobus Starkey de Marton gen'," son of James Starkey, rector of North Meols, occurs as a burgess in the Preston Guild of 1682 (Record Soc., ix. 195).

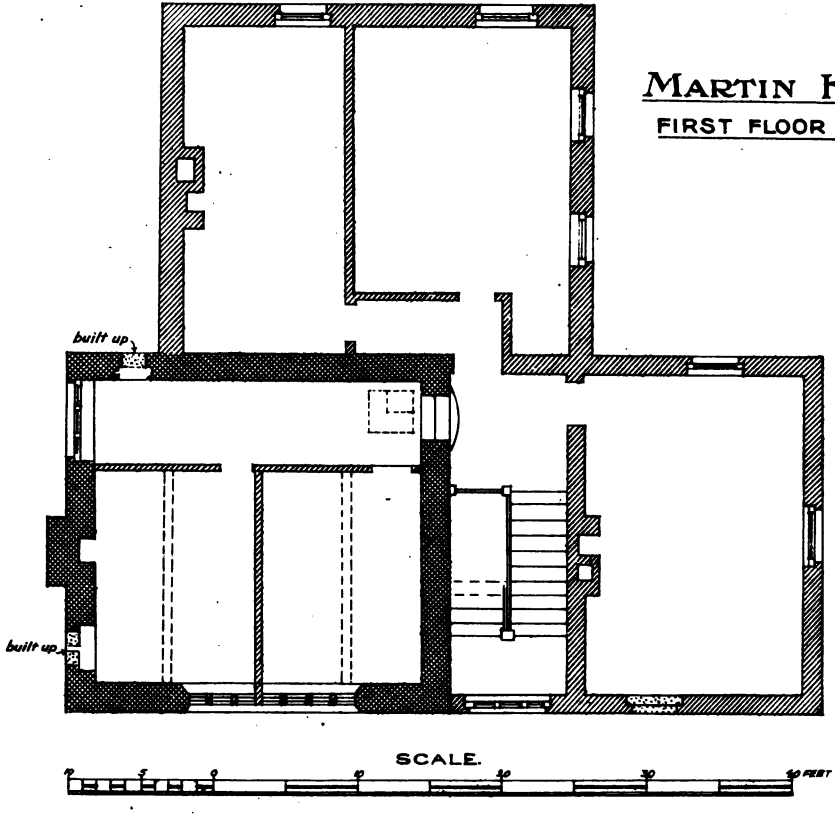
present form. The older keep-like structure appears to be of late sixteenth century date, and has stone quoins at the angles, stone copings to the end gables (originally with foot ornaments), and a projecting corbelled chimney on the south side. The bricks vary from two inches to two and a quarter inches in thickness. The plans and elevations which accompany this paper will, however, give a better idea of the appearance and arrangement of the building than any detailed description. Certain difficulties present themselves in the plan. There is no indication of an original staircase, the only communication between the floors in the old part being now by the comparatively late stairway in the south wing. The use to which the rooms were originally put can only be conjectured. The wooden partition in the ground floor is old and of heavy construction, and the disposition of the windows on the west side seems to point to there having been always two rooms, though the smaller window has been altered. The larger room has two windows on the north side, one on each side of the fireplace, but both are now (1911) made up. The first floor has probably been originally one room, and the old window of seven lights still remains, though now serving to light two rooms. There have been windows again at the north end, but one is made up and the other has given place to a wider modern opening. The same disposition of windows obtains again on the top floor. There are no indications of windows on the south side of the old building, except for a small opening in the south-east corner of the top room, or attic, which is still used. The attic has also had a four-light window at the north end of the east wall, and was, therefore, very well lit. Five out of the seven lights of its east window are now built up. Access to this upper room is only obtained by



Measured and drawn in 1905.

MARTIN HALL

FIRST FLOOR PLAN.



Measured and drawn in 1905.

means of a trap door in the ceiling of the corridor on the floor below. The room is now quite bare and shows no signs of its original use. It is said to have been a chapel, but there are no indications of this. It is also said to have served as a lighthouse over Martin Mere, a lamp being kept burning in one of the windows on the north side. The fact that there are windows on the north side of the old building towards the lake, and none on the south, is worthy of notice. The absence of windows facing south may indicate that there was some kind of a lower building on that side before the erection of the present one. This, however, is quite uncertain, and the quoins of the main structure show that even if there were such a building it was smaller than at present.

The eastern wing contains the hall and is apparently of seventeenth century date, at any rate, in its lower part. The south wall is built of old two inch or two and a quarter inch bricks up to the height of the first floor, above which the brickwork is modern, as in the south wing. Probably, when first built, the hall had an open roof, which was afterwards removed, and rooms erected over it, the upper part of the walls being reconstructed. The hall measures twenty-six feet by twenty-three feet, but part of it has been partitioned off on the east side, forming an entrance lobby and storeroom. The fireplace is at the north end, and on the south the room is lit by an original stone mullioned window of twelve lights, which occupies nearly the whole length of the wall. The window retains its old diamond-shaped quarrels, two of which are of some interest, as recording the occupation of the Breres family. On one is a coat-of-arms showing Breres quartering Walton, but the glass is cracked, and has been repaired and replaced facing the wrong way.

It is now correctly seen from the outside. The crack is unfortunately along the greatest length of the quarrel, and has been repaired with a wide fillet of lead, which entirely obliterates the crest. The shield is quarterly 1 and 4, ermine on a canton argent a falcon volant or (Breres); 2 and 3, azure, three swans argent (Walton). The canton in the Breres quarter should be azure, but the colour may have flown. Above is an esquire's helmet with mantling. The crest should be a nag's head erased ermine.*

The other quarrel bears the initials and date

referring to John Breres and his wife Katharine. It also is cracked, and has been repaired with a fillet of lead.

The floor of the east wing is about two feet six inches below that of the older main building, access to which is obtained by a door broken through the wall, in the thickness of which are four steps. In the upper storey the floors of the east and south wings are on the same level, but two feet two inches below that of the older block. The first floor rooms are modern, or modernised, and are quite interesting.

The south wing appears to be comparatively modern, the bricks being of the size now in use, but the staircase would seem to be of early eighteenth century date. Its detail is simple, but quite good. It is possible it is an old one reused in a new position.

Martin Hall is now a farmhouse, and the present tenant is Mrs. Scarisbrick. The farm buildings are on the south side of the house, and modern one storey offices have been added against the north side. The house is said to harbour a ghost.

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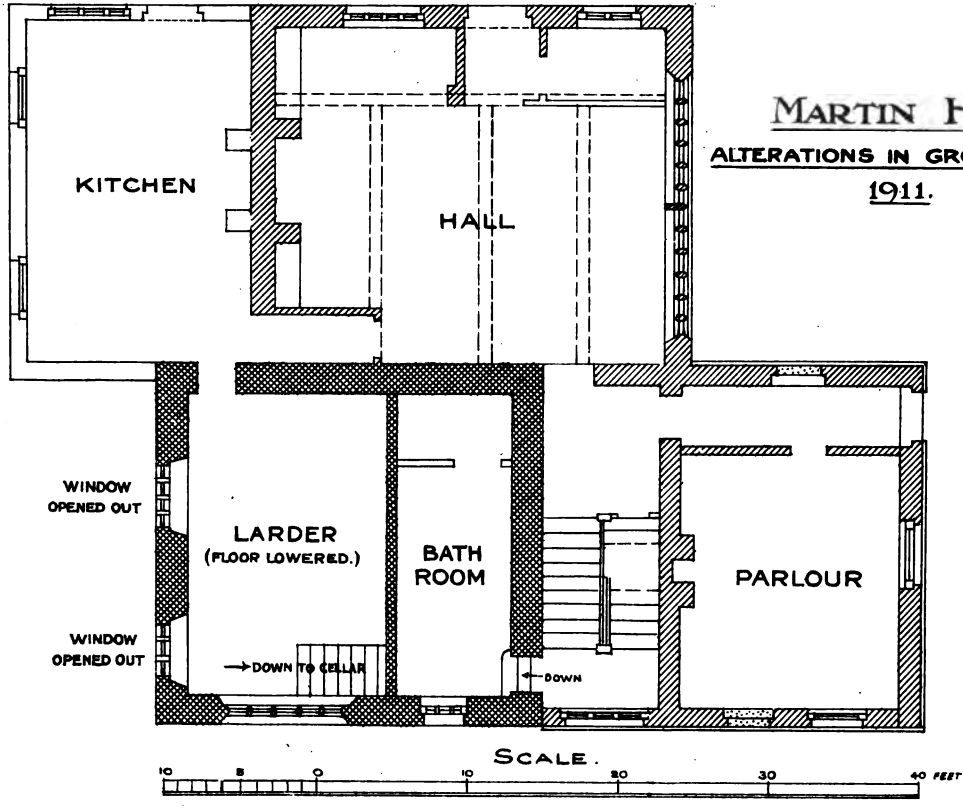
* For the Breres family and their connection with Walton, see *Vict. Hist. Lancs.*, iii. 26.



MARTIN HALL

ALTERATIONS IN GROUND PLAN

1911.

Between Martin Hall and the railway, to the north-west of the house, is a spot known as Battle Holmes, where "tradition" has it that a skirmish took place in the days of King Arthur! It is styled "Battle Holmes" in the ordnance survey of 1842, but on the latest sheet (1909) the name appears as "Batloom."

POSTSCRIPT.

Since the above paper was read some alterations have been made in the structure affecting the ground plan. The nature of these will best be seen from the accompanying plan of the ground floor. The floor of the northern room in the old block has been lowered to the level of the hall and the room turned into a larder, the fireplace being done away with and the windows opened out. The cellar in this part of the building has, therefore, ceased to exist, and steps lead from the larder to the old cellar under the smaller room. The floor level of this remains unchanged, but the room has been turned into a bathroom and a doorway made into it from the first staircase landing. The lean-to building, against the north end of the old block, has been pulled down, and the two rooms in the remaining portion have been made into a large farm kitchen, a new fireplace being erected back-to-back with that of the hall. These alterations were carried out by Lord Derby in the autumn of 1911.

THE CROSSES AT SANDBACH.

BY NATHAN HEYWOOD.

THE two crosses in the market place, situated to the west of the church, are by far the most interesting monuments of their kind which are to be found in the whole county, and as such have excited much attention. Their general appearance at the present time is shown in the accompanying plate, drawn from a careful photograph. They are mentioned by Smith, in 1585, as then standing in the market place, but they are not referred to by Webb in 1621, and I have, so far, found no reference to them in any of Randle Holme's MSS. in the British Museum. Some time in the seventeenth century, but for what cause or how we are at present quite ignorant, they were pulled down, great violence being used to accomplish this end. Some of the fragments were used for building purposes in the town, but the central part of the large cross and some portions of the other were taken by Sir John Crewe to Utkinton, near Tarporley, in this county, and were there set up as ornaments to his grounds. Looking upon the figure of our Saviour on the cross as a relic of Popery, he had it carefully covered over with mortar. Some time after Sir John Crewe's death in 1711 these pieces were removed by the Rev. John Allen, rector of Tarporley, to the rectory house there, where they were seen by Cole, the antiquary, about 1757, who made drawings of them, now remaining among

Photograph by Mr. A. A. Brickhill.

SANDBACH CROSSES.

his MSS. in the British Museum (Add. MSS., 5,830). From here they were removed to Oulton, where they were seen by Mr. S. Lysons, who made careful drawings of them, which are engraved in one of the plates published in the account of Cheshire in the *Magna Britannia*, printed in 1810. He also sketched some of the fragments then to be seen at Sandbach, and engraved two plates, the one showing details of the fragments of the smaller cross then standing at Sandbach and the other exhibiting the two crosses partially restored from the fragments then known.

In 1815, when the late Mr. Ormerod was engaged upon his *History of Cheshire*, he described the fragments of the crosses then at Oulton, and expressed regret that they should not be restored to their proper places. Shortly afterwards Sir John Grey Egerton, of Oulton, Bart., agreed to allow the pieces to be removed from there, and, the inhabitants of Sandbach collecting all the fragments which could then be found in the town, the crosses were re-erected as they are at present. The work of restoring them was entrusted to Mr. John Palmer, a well-known Manchester architect, and Mr. Ormerod superintended the work at the request of the inhabitants. He thus describes the restoration of these most interesting remains:—

"The lower parts of the great cross were found in the walls of the town well, which were taken down for this purpose; a small portion of them had been previously discovered there by Messrs. Lysons, and is engraved with the Oulton fragments and the perfect part of the small cross and the top of the larger one in their *Magna Britannia*. The two next fragments came from Oulton. The higher parts were found at Sandbach; the most important of them, viz., the termination of the pillar united to the fragment of the circular top was dug up

near the market place in a garden now occupied by Mr. Perceval.

"The lowest fragment of the small cross escaped the fate of the rest, and was the only part standing in 1816; the second was brought from Oulton, the highest was placed in the pavement of the principal street. The fragment of the top was discovered by the author, as forming part of the steps of a house near the town well. A few portions had disappeared shortly before, when the town was new paved, and one large fragment is known to lie under the foundations of a house in Sandbach.

"The re-erection of the crosses was effected in September, 1816, by Mr. John Palmer, of Manchester, architect, whose liberality on the occasion, as well as his scientific arrangements, cannot be too highly commended; all attempts at restoration were directed to be religiously abstained from, and the chasms were filled in with plain stone, matching the colour of the original as nearly as possible.

"The enthusiasm which the re-erection of the crosses excited among the lower orders was excessive, and a concourse of people poured in from distant townships. On some days the crowd was sufficiently great in the market place to interrupt the operations of the workmen."

At a meeting of the inhabitants of Sandbach, held at the Market Hall, 9th September, 1816, a vote of thanks was given to Sir John Grey Egerton, Bart., "for the handsome manner in which he had restored those parts of their cross," and it was resolved "that George Ormerod, Esq., be desired to accept the thanks of the meeting for the kindness with which he has offered to superintend the re-erection of the mutilated crosses, and that a brass

plate with a suitable inscription to the following effect should be affixed to the larger pillar:—

> "These Crosses supposed to have been erected on the introduction of Christianity into this Island having been much mutilated, and in part broken down and carried away were by the liberality of Sir John Grey Egerton of Egerton and Oulton in this County Baronet in restoring those portions, which had been an ornament to his grounds and by the zeal of the inhabitants of Sandbach in collecting the scattered fragments, restored and re-erected, as far as the imperfect state of the materials would permit in the year of our Lord MDCCCXVI."

Drawings of the details of the two crosses were made by Mr. Palmer, and two plates, showing the four sides of each cross, were engraved in Ormerod's *History of Cheshire*, 1819, and are here reproduced. These, whilst accurate enough in general, fail somewhat in giving the characteristic features of the sculptures—the figures, for instance, being too thinly drawn, and not filling up the compartments in which they are placed, as they do in the original. The scroll-work and cable mouldings are also not shown as massive-looking as they should be.

The crosses consist of two upright pillars, each of which is fixed in a thick, heavy stone socket. These sockets are placed on a wide platform of two steps, having at each of the angles stone posts, which have once been ornamented with carving, but are now much defaced and broken. The height of each of the sockets is two feet six inches, and of each step of the platform one foot six inches, making the total height of the whole base five feet six inches. The height of the taller cross is now sixteen feet eight inches, the pillar being fifteen feet ten inches, and ten inches of the circular top remaining. This circular top appears to have been three feet in diameter,

which would make the total height of the cross, when perfect, about nineteen feet, and, including the base, twenty-four feet six inches. The smaller one is eleven feet eleven inches in height, the pillar being ten feet nine inches, and one foot two inches of the broken top remaining. The exact size of the top, and, consequently, the original height, of this cross could not be reckoned.

Each of the four sides of the crosses, as shown in the illustrations, are covered with sculptures, but it is by no means easy to ascertain what these sculptures have been intended to represent. It is, however, certain that those on the taller cross represent scriptural subjects, whilst those on the smaller cross are believed not to be entirely scriptural, but to represent some historical event which led to the crosses being erected. On the eastern side of the great cross, commencing at the bottom, have been two small figures of angels looking upward; above them is a large circle containing three figures, to the central of which the others appear to be paying obeisance. Above the circle are three figures, the central one having over the right shoulder a cross and over the left a dove. The figure on the left has a pair of keys in the left hand, that on the right having apparently a book in its hands. This has probably been intended for our Lord, with St. Peter and St. Paul on either side of Him. Above this group of figures is a small gap, and then comes a representation of our Lord in the manger, with an animal on each side looking into the manger, and above is an angel hovering over the Child. Above this is the crucifixion, with two figures at the base of the cross, and in each of the four quarters formed by the limbs of the cross are the emblems of the evangelists: an angel for St. Matthew, a lion for St. Mark, an ox for St. Luke, and an eagle for St. John.

Above these are several mutilated figures, one of which is represented head downwards.

The western side at the bottom has two grotesque serpents or dragons, and above them eight figures in pairs. First, are two persons or angels, now much mutilated. Above these are an angel and a seated figure, possibly representing the angel Gabriel appearing to Zacharias in the temple. Above these, again, is Simon the Cyrenian, carrying the cross, preceded by a man carrying what is described as a curved wand or a club. Over these is our Saviour (as shown by the nimbus round His head), with His hands bound by a cord, which passes over the shoulder of a man in front, who is thus dragging Him along, either to appear before Pilate or to be crucified. In the upper part of this side are four mutilated figures.

The southern side consists of scrollwork, starting from the top, as shown in the illustration, with figures of animals here and there, and a single figure of a man. It has been conjectured this sculpture may be meant for St. John the Baptist in the wilderness.

The northern side appears to have contained eleven figures placed in two columns, each alternate figure being placed a little higher than his opposite neighbour. Above them all is a large winged fish, with the mouth downward, with a projecting, triply-cloven tongue. This clearly illustrates the descent of the Holy Ghost on the eleven apostles (St. Matthias being purposely omitted). The entire cross has been finished with a circular sculptured head, of which only a fragment now remains.

The small cross is ornamented in a somewhat different manner to the larger one. The northern side is divided into a double row of square-topped cells, in each of which is the figure of a man, some with instruments in their

hands and others without. There are twelve human figures in all. At the top is a double dragon, with tongues worked into a skilful interlacing pattern. The whole subject is probably the same as that on the north side of the large cross, viz., the descent of the Holy Ghost. The southern side is similarly divided into a double row of round-topped cells, in each of which is a figure of a man, some walking with staves in their hands and others standing still; at the bottom are two angels looking upwards. The eastern side is divided into five lozenge-shaped compartments, having figures of men and animals in the interstices between them. In the uppermost lozenge is the figure of an animal (?a bull) with its head turned round over its back. The next lower lozenge contains three small figures of men curiously joined together. The next appears to have contained a serpent or dragon, and the two lowest contain each a standing figure of a man, full-faced, with a club in his hand. The top of the cross has been, apparently, in the form of a Maltese cross, the portion now left showing on this side the figure of a man upside down. The western side has at the bottom two angels looking upwards; then two groups of three figures and one of two figures, arranged in small cells, above which is a group of three standing figures, the central one being taller and larger than the other two. Over the right shoulder of the central figure is a cross and over the left is a dove. This is evidently the same subject as that on the east side of the large cross, the side figures carrying a pair of keys and a book. The upper part of this side is much of it destroyed. Enough, however, remains to indicate that there was a crucifixion, treated exactly as on the large cross. Both the eastern and western sides of this cross have the figures enclosed within a

margin of beautifully interlaced scrollwork in several patterns.

Such is as complete a description of these interesting monuments as can probably be given. As already stated, the great cross shows the chief truths of Christianity, depicting, apparently, on three of its sides the story of St. John the Baptist in the wilderness, the Annunciation, the birth of our Lord, and probably also the various scenes of His betrayal and His trial, terminating in His crucifixion, and possibly also, in one of the now destroyed portions, the Resurrection. The remaining side is devoted to depicting the descent of the Holy Ghost on the apostles. The small cross, whilst also showing scriptural subjects, may have been intended to illustrate some great fact of historical importance, and Mr. Palmer conjectured with, it seems to us, much probability, that it commemorates the return of Peada, the son of Penda, king of Mercia, from Northumbria to Mercia. Peada had been on a visit to Oswy, king of Northumbria, and there fell in love with Alchfleda, Oswy's daughter. He was allowed to marry her upon condition that he embraced the Christian religion. This he agreed to do, and then returned to his own land, accompanied by four priests, to whom he had promised permission to preach the Gospel throughout his dominions. The figures in the act of walking, shown on the southern side, may possibly depict his return, together with attendants, priests, &c., from Northumbria to Mercia. The sculptures on the eastern side not improbably recorded some facts of interest now wholly lost.

If the above conjectures be adopted, then these two crosses most probably commemorate the introduction of Christianity into Mercia by Peada, which event, we are told by Bede (book iii., chapter 21), happened in the year

653, but it is not unlikely that they were not erected till towards the end of that century. Then arises the question, why were these crosses erected here? Was Sandbach the place where the doctrines of Christianity were first preached, or was it here that some great assembly of the inhabitants of that kingdom took place, where the great truths of Christianity were taught, and where many were converted? But, alas! history is altogether silent on this point, and we can only believe that Sandbach must have been the scene of some event of great importance, to commemorate which these two crosses were erected some one thousand two hundred years or so ago.

SOME LANCASHIRE CHURCH PLATE.

BY T. STANLEY BALL.

I.—INTRODUCTION.

THE subject of church plate is one which cannot fail to be of considerable interest, not only to Churchmen, but to all who have at heart the preservation of our ancient landmarks and the love of the antique, for many churches possess examples of the best labour of our ancient craftsmen, whose work has survived even after the fabrics that originally held them have fallen into decay and been rebuilt.

It is a subject which has been much neglected until recent years; but now we have a few men in different parts of the country who have set themselves the task of examining, in their own particular neighbourhoods, the plate belonging to the ancient parish churches, and their efforts have proved not only of great interest, but have materially assisted in elucidating various points in the parochial history of the various churches. I have come across many instances of articles of communion plate presented—it may be two or three centuries ago—by members of families to their local churches, and the inscriptions upon these articles have been the only indication of such families being connected at any time with the particular churches to which the gifts were made. All this forms links in the chain of local histories of much interest. Many valuable accounts of our ancient parish churches have been written and

published, and in these you will find, as a rule, the fullest details relating to the fabric itself, and the bells, inscriptions, monuments, and tombs within the sacred building, but in very few cases will you find any mention of the communion vessels, and if they are referred to at all the reference, generally, merely consists of a more or less inaccurate list, with a copy of any inscriptions which may appear on the several articles. When, however, as is sometimes the case, mention is made of the hallmarks impressed upon the vessels, the information given is amusingly inaccurate in most cases, and decidedly misleading. I could give many actual instances of this, but perhaps one will suffice to illustrate my meaning. In an otherwise excellent history of one of the most ancient of our Lancashire churches a statement is made as to the hallmarks on a chalice that they "are very indistinct but appear to be 'L,' a leopard, a bunch of grapes, a crown and an anchor," a jumble of marks that is somewhat surprising. As a matter of fact the hallmarks impressed upon this particular cup are exceptionally clear, the letter L referred to by the writer is the date letter of the London Assay Office of the year 1608, the "leopard" is in reality a lion passant, the "bunch of grapes" is part of the engraved design on the chalice and has no connection whatever with the assay marks, the "crown" is the "leopard's head," and the "anchor" is the maker's mark, the initials T.W. in monogram.

It will be readily agreed that these misleading descriptions would be better omitted altogether, and their insertion are perhaps to be accounted for by the fact that a description of the sacramental vessels in a parish church necessitates an intimate knowledge of old silver and the different methods by which articles made of that precious metal have been assayed and marked at different

periods, the official marks having, during the last six centuries, been constantly changing in detail, therefore the slightest error in examination may mean a considerable difference in correctly ascertaining the actual date.

Of course, the members of this Society will be aware that for many centuries it has been customary—and in many cases legally necessary—to stamp upon articles made of silver several marks, each having a special meaning and significance of its own. Since the year 1300, when it was ordained that the leopard's head should be stamped on silver articles, we have practically a complete history of these several marks which are to be found on all silver pieces at the present day. Twenty years later, that is in 1320, the London Goldsmiths' Company was incorporated, and in the minutes of that company under date 1363 it is recorded that the then marks impressed upon silver were the leopard's head crowned and the maker's mark.

Many Acts of Parliament and ordinances of the Goldsmiths' Company have since been passed regulating these marks, which, however, it is not necessary to discuss in detail. It will perhaps be sufficient to say that we find the leopard's head from 1300, the maker's mark from 1363, the annual date letter from 1478, the lion passant from 1545, the lion's head erased and the figure of Britannia from 1697, and the sovereign's head from 1784. In this connection it may be mentioned that in the year 1379 power was given to the mayors of cities to assay the work of goldsmiths, and thus we find that from very ancient times old cities such as Chester, York, and Norwich have had goldsmiths' companies established, possessing nearly equal privileges with that of London, although it may be that, except in the case of York, there was no particular mark or touch distinctive of the city adopted for a

considerable number of years after this power was conferred. Thus, it was not until the year 1686 that Chester adopted a city mark, and even then it was not used, except intermittently, for many years, the older specimens of Chester plate being merely stamped with the maker's distinctive mark, which was in every case his initials, except in the case of one William Mutton, whose mark was, appropriately enough, a sheep's head, and a large number of this maker's Elizabethan chalices are to be found, particularly in Cheshire and North Wales.

It is perhaps unnecessary to mention that the hallmarks to which I have been referring are to be found on all articles of silver, whether of ancient or modern make. These marks are (1) the leopard's head, which is the stamp of the Goldsmiths' Company; (2) the lion passant, which indicates that the article is of sterling silver, *i.e.*, of the fineness of assay required; (3) the maker's mark, usually the initials of the maker's Christian and sur-names—but as to this mark, unfortunately the initials of any dealer may now by a recent enactment be impressed instead of that of the actual maker; and (4) the date letter, a letter of the alphabet which varies in its style or the shield surrounding it every year, and which indicates the particular year in which the article was assayed.

For provincial assay offices these marks are added to by the stamp of the town in which they were hallmarked, although, of course, not necessarily made by goldsmiths of that town. Some of these town marks may be mentioned. For Chester the mark is a sword between three garbs or wheatsheaves, for Birmingham an anchor, for Sheffield a crown, and so on, these special marks being, in the case of London-assayed articles, represented by the leopard's head, which is strictly speaking the London

goldsmiths' mark, although used, for instance, by Chester until about 1850 as an additional mark.

It may be remembered that for some years prior to 1696 it had become the practice for goldsmiths to melt down the coin of the realm for the purpose of making plate, and this practice naturally resulted in the shortage of silver coins, causing great inconvenience to the public. To put an end to this, therefore, Parliament in 1696 passed a special Act ordering that all silver intended to be made into plate should be of a purer quality of alloy than the sterling silver of which the coinage was and is now made. New marks were ordered to be impressed on plate so made, the figure of Britannia instead of the lion passant, a lion's head erased instead of the leopard's head crowned, and the maker, instead of his ordinary initials as theretofore, was directed to stamp the first two initials of his surname. This new or higher standard of silver (which was eight pennyweights per pound troy purer) ceased to be compulsory in the year 1720, and although it is still optional for plate to be made of this alloy the privilege is seldom availed of, and when met with have to be most carefully examined, as fraudulent pieces bearing the "Britannia" mark are often met with and might easily be mistaken for old examples. In the course of my inspection of church plate I have been frequently shown new, or comparatively new, articles of silver, and have then asked to see any older plate, only to be told that there was nothing else except an old "Britannia metal" chalice, or flagon, as the case might be. Incredible as it may appear, such is the fact, and on first discovering that what had been described to me as "a Britannia metal vessel" was an old specimen of the Britannia period, I felt it necessary to reinspect the plate of many churches, with the result that I found a few

articles—valuable and historic—had been lightly thought of, because the figure of Britannia was thought to indicate that they were made of the inferior metal known by that name.

Perhaps the most reliable of all old silver is to be found in our ancient cathedrals, churches, and colleges, and the many examples still preserved throughout the country—in some cases in the most unlikely quarters—have been the means of more accurately fixing the dates and makers of individual specimens, and also discovering what is spurious among the many pieces of supposed antique plate. At the same time it cannot be said that all old church plate is genuine, for I have in my mind an alms dish bearing an inscription that it was presented in 1584 and yet bearing the hallmarks of 1869; another with the date 1660 engraved upon it, whilst the hallmark showed it was made in 1821; and many others could be named, one which I will mention being a most glaring example. Through the courtesy of Dean Darby I was a few years ago permitted to make a careful inspection of the plate in the cathedral at Chester, which is one of the most valuable and varied collections in the north of England. Part of this plate consisted, amongst other things, of two silver chalices presented by Dean Bridgeman, an ancestor of Lord Bradford, shortly after the Restoration, for the exigencies of the Civil War had brought most of the earlier plate to the melting pot. Some years before the date of my inspection these chalices, together with other vessels, were sent up to London to be repaired and regilt. The two chalices returned were facsimiles of the actual older ones sent to London, the other articles were returned. The account, which is still preserved, for the work states that the chalices were "repaired," but the hallmarks impressed

upon them are conclusive that new ones were substituted. The inscriptions and the arms of Dean Bridgeman engraved on them bear such a striking resemblance in form and decorative treatment, including the wording and style of engraving of the inscription and arms, to the other vessels, that one is bound to come to the conclusion that something happened that was unjust to the cathedral of Chester, the difference in value of the original and the present chalices being very great, apart from their historical associations in connection with one of the highest ceremonies of the Church.

Notwithstanding these examples, however, it may be stated that as a general rule the ancient vessels found in our older churches are genuine examples of the silversmith's art of the several periods, and it may be of some interest to consider for a few moments what we may expect to find in our inspection of church plate. The caprice of fashion is nowhere more clearly shown than in the changes which have occurred, from time to time, in the sacred vessels and objects connected with the ceremonies of the Christian Church, and particularly those which were used for the most solemn of the religious ordinances—the consecration of the holy eucharist. The few ancient examples that are left to us indicate the profuse variety of their lavish decoration showing clearly an unsparing liberality, wherein veneration for the house of God or the services of the Church could be evinced, and also to show the successive changes in the observance of the rites and ceremonies of the Church, whilst the modifications caused, by what may be termed revolutionary periods in ritual observance, can be clearly traced by their means.

In the early days of Christianity, when the communion of both kinds were given to the laity, the chalice—sometimes termed "calix ministralis," at other times "calix

communicalis"—was of large capacity, and was generally fastened with a handle on each side, for the evident purpose of safety in raising so that the sacred elements should not be spilled. In that the primitive age of the Christian Church the chalice was probably of the simplest form. The venerable Bede describes a chalice of silver having two handles, formerly shown to pilgrims at Jerusalem, believed to have been the actual cup used by our Saviour at the last supper, and, although the traditional use of this sacred vessel may be questionable, it probably formed the model of the chalices used at a later period in the Church.

Without going very fully into the various changes of the shape and style of sacramental vessels, it may be mentioned that later it became the custom to have a perfectly plain cup, but taller, having a pomellum or knop in or about the centre of the stem for safe handling, and occasionally an inscription or appropriate sentence from holy writ or a divine or ecclesiastical symbol was engraved upon some portion of the vessel.

Then followed a period when the administration of the wine was forbidden to the laity, and the bowl of the chalice was consequently made of smaller capacity, and perfectly plain and free from any ornamentation. The lower part of the vessel was, however, usually decorated in the most sumptuous manner; the foot, stem, and knop being richly and elaborately chased; the silver being encrusted with gold, gems, enamel, and other precious materials. It was at this period that a particular change took place in the form of the base of the chalice, which from being perfectly round became indented, so as to avoid its being so readily accidentally overturned and the sacred elements spilled during administration. It is an interesting fact that, notwithstanding many subsequent

changes in the form of the chalice, the Church has, after the lapse of many centuries, reverted to this handsome style of vessel, and many chalices of modern manufacture are, in fact, replicas of those in use in the fourteenth and fifteenth centuries.

Many regulations are to be found in ancient ecclesiastical records as to the various articles and accessories of the service at the altars before the period of the Reformation, which show that there was a general rule in force at various times, not only as to the size, decoration, and general use—which was rigidly observed—but also with respect to the material of which the sacred vessels were to be made. The precious metals were, of course, always preferred, but in some instances chalices were made of glass, horn, wood, or base metal, where the poverty of the churches precluded the provision of the more expensive metal.

Tertullian alludes to the use of glass chalices, and it has been stated that these were ordered by Pope Zephirinus at the beginning of the third century, but on account of their fragility Pope Urban afterwards prescribed that they should be formed of gold, silver, or, in poor churches, of tin. About the same period the use of glass chalices was expressly forbidden by the Council of Rheims, in the year 226, no doubt because there was the risk of the sacred elements being lost through the breaking of the vessel. Notwithstanding the official prohibition of the use of glass, however, that material continued to be used, for in a will dated 837 are mentioned a chalice of ivory, another of cocoanut mounted with gold and silver, and a third of glass, which is described as "calicem vitreum auro paratum."

The British Council of Calcuth during the reign of Egbert forbade the use of chalices or patens of horn,

"quod de sanguine sunt," and the canons enacted by Archbishop Dunstan, in the reign of Edgar, specifically ordered that all chalices wherein the elements were hallowed were to be of molten work, and that none were to be blessed in a wooden vessel.

The canons of Elfric imposed a heavy fine following the use of a wooden chalice, and enjoined that chalices of the precious metals might be used, but not horn or wood. The objection to these last two materials was, of course, that as regards horn, blood had entered into its composition, and as to wood that it was of too absorbent a character.

All this indicates the carefulness and deep reverence with which the sacrament of the eucharist was regarded, and in the ancient ceremonials may be found special services of benediction to be used for vessels intended for the altar. For instance, in the public library at Rouen is still preserved the Order of Ceremonial of the Anglo-Saxon Church, which is stated to have been written in the tenth century, for the benediction of the sacred vessels and appliances used in the mass.

To pass, however, to later times. In the year 1536, just prior to the dissolution of the religious houses and chantries, inventories were taken at the instance of Henry VIII. of all the goods in these chantries throughout the country.* Later, a commission was instituted by Edward VI., in the year 1550, to ascertain the quantity and value

* This commission applied only to monasteries whose yearly revenues did not amount to £200, and in view of subsequent events the preamble of the Act of Parliament 27 Hy. VIII., c. 28, is curious. It sets forth "that manifest sin is daily committed in the lesser monasteries, and that all attempts to reform them have proved vain, and that unless such houses be utterly suppressed and the religions be committed to the great and honourable monasteries where they may be compelled to live religiously, there can be no redress in that behalf. Considering also that divers and great solemn monasteries in this realm, wherein, thanks be to God, religion is well kept and observed, be destitute of such full number of

of the silver plate, jewels, and vestments possessed by the various churches throughout the land.

The valuables were for the most part confiscated by the Crown, and this proceeding had a most injurious effect, for the laity, demoralised by the excessive spoliation by the king and his officers, began themselves to lay violent hands upon the comparatively little that remained. and the records of some of our older churches contain sad entries of these robberies. "It was no uncommon thing," it has been said, "for a man's hall to be hung with altar trappings, and his wife to be clad in costly eucharistic vestments. Friends pledged each other in chalices," and the alienation of the sacred vessels and accessories, from their rightful owners, was almost complete.

The Council of Edward VI., therefore, chiefly to confine further sacrilege to themselves, appointed commissioners to ascertain what the churches possessed, for the purpose of clearing up the small remains of the church property after the spoliations of previous years. The young king took ill on the 2nd April, 1552, as recorded in his journal, and on the 20th April the following entry occurs in the royal diary: "It was agreed that commissions should go out for to take certificates of the superfluous church plate to mine use and to see how it hath been embezzled."

Commissioners were accordingly appointed for the several districts throughout the country, separate sets being nominated for each hundred of the county of

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religious persons as they might keep, and wherefore it is resolved that it is and shall be more to the pleasure of the Almighty and for the honour of the realm that his Majesty shall have and enjoy all and singular such monasteries."

Notwithstanding this attestation of the legislature to the religious and moral character of the great monasteries, no sooner was the king in possession of the smaller convents than he set on foot a second visitation in 1537, the obvious intention of which was to get rid of the larger monasteries.

Lancaster, usually three or more of the principal gentry in each hundred. It is unnecessary to go into the particulars of what the commissioners found in the churches of our own county, for full details of the returns relating to Lancashire have been printed in the earlier volumes of the Chetham Society's publications, and are thus available for reference. It may, however, be worth while to record here that the procedure adopted by the commissioners for Lancashire was that they sat in centres; for instance, the commissioners for the Salford hundred (Sir Edmund Trafford, Sir John Atherton, Sir John Holcroft, and Sir Thomas Holt, knights) sat on three separate days in three centres—Manchester, Bolton, and Rochdale. They summoned the incumbents and churchwardens of each parish, who certified a list of all the goods belonging to the several churches, and indentures were entered into between the commissioners of the one part and the churchwardens (and sometimes also the incumbent) of the other part, whereby the latter covenanted to hold the goods specified and left with the church in trust for the king. On the 27th September, 1552, indentures were signed at Manchester, in respect of the goods at the Collegiate Church, and the parish churches or chapels of Flixton, Middleton, Ashton, and Radcliffe; on the 30th at Bolton, for Bolton Deane, Eccles, Blackrod, and Rivington; and on the 12th October at Rochdale, for Rochdale, Prestwich, Oldham, Bury, and Saddleworth. To show the peculiar character of these indentures, that relating to the Collegiate Church of Manchester is transcribed:—

> "This Indenture made the xxvij day of September in the vith yere of the reign of o^{r} Sov^{r}aigne lord Edowarde the sixte by the grace of God of England

ffraunce & yreland Kyng defendo^{r} of the faithe & in earthe of the Churche of England & also of yreland the Supreme hedde Betwene Edmūde Trayfort John Atherton John Holcroft & Thom's Holt Knightes apon the behalf of o^{r} Soui'gne lord the Kyng of th'one ptie And Willm̃ Penkethe clerke and vicar of the piche churche of Manchester Thom̃s Trayfort Rauf Culcheth Ric' Shalcross Rauff Sedley Thom̃s bolton Thom̃s Nicholson & Rich' lawe churche wardens of the said piche churche one thoder ptie Wittnissithe that whear the said Edmude Trayfort John Atherton John Holcroft & Thomas Holt haue delyuyd at the tyme of the sealyng & delyuye of thes psentes to the said Willm̃ Penkethe Thom̃s Trayfort Rauf Culcheth Ric' Shalcross Rauf Pedley Thom̃s bolton Thom̃s Nicholson & Ric' lawe one coope of blacke veluet embrothered w^{t} braunches. Itm one coope of old grene veluet Itm one coope of white damaske one coope of red damaske Itm one coope of veluet sangven Itm one coope of white satten Itm ij coopes of russett wulsted Itm one vestimēt of red damaske branched w^{t} deacon & sbdeacon Itm one vestimet of white damaske Itm one vestimet of red chamlet* Itm one vestimet of grene bowdekyn† Itm vestimet embraunchet with beares‡ Itm one vestimet of old blacke veluet Itm one old white

* Chamlet was a material at first made of hair of the camel and goat. Silk and wool were also afterwards introduced.

† Bowdekin is silk worked with threads of gold. It is often called cloth of gold.

‡ Canon Raines states that the vestment of green baldekin branched with bears was probably one that belonged to chantry of Jas. Stanley, Bishop of Ely and Warden of Manchester, 1485-1509, whose mother was Lady Eleanor Neville, sister of the Earl of Warwick (the king-maker), whose heraldic cognisance was a bear and ragged staff.

vestimet Itm a forefrount for the hie Ault^{r} of chamlet Itm a forefrount of sylke blew & redde Itm a forefrount* of white grene & redde Itm ij Ault^{r} clothes of diaper Itm ij ault^{r} clothes of lynyn clothe Itm ij litill candelstickes of laten Itm certayn ornamētes for the sepulchre† Itm ij chaleces thone p'cell gilt Itm in the steple v belles and one litill bell belonging to the said piche churche of Manchester to be savelye kept to th'use of or said soui'gne lord the kyng. And the said Willm Penketh Thomas Trayfort Rauf Culchethe Ric' Shalcros Rauf Pedley Thoms Bolton Thoms Nicholson & Ric' lawe for theym & their ther executo^{r}s do couenñte & gruñt by thes pñtes to & wth the said Edē Trayfort John Atherton John Holcroft & Thoms Holt that the same coopes, vestimetes forfrountes Aulter clothes candelstickes chaleces belles w^{t} all other ornamentes Aforsaid shall not at any tyme hereaft^{r} be alienated imbecilled or otherwise put away from o^{r} said souigne lord the Kyng but shall be answareable & furthe coīnyng to th'use of his highnes at suche tyme and tymes as his ma^{tie} or his hon'able counsell shall demaunde the same In wittnes whereof the p̃ties Aforesaid to thes pñtes ent'changeably haue put theyr Sealles the day & yere aboue writen.

þ me WILLMŪ PENKETHE
manc' vic'
THOMAS TRAYFORD RAFFE PEDLEY
þ me. RYC SHALLCROSSE
þ me. TOMA BOLTN,

* Antependium or frontal.

† Referred to scenic representation of the holy sepulchre at Easter, a custom which still prevails in the Greek Church.

The plate of the church of Manchester was far richer when Henry VIII.'s first commissioners took their inventories. The college possessed one hundred and twenty-four ounces of silver. The first commissioners of Edward VI. reported three hundred and three and a half ounces. The collector of the spoils, John Arscott, delivered this plate at York 4th February, 1550-1, as well as what had been collected from the chantries of the county, amounting to four hundred and thirty-three ounces, and he reports of Manchester that certain of the ornaments, to the value of £8. 3s. 4d., were sold, and that the rest, amounting to £9. 12s. 4d., were left there, "for that it is a great p'ish." And also that there were left in the church two chalices weighing respectively thirty and a half ounces and twelve ounces. These are the two chalices mentioned in the above inventory (*Church Goods*, part i., Chet. Soc., vol. 107, p. 8).

The result of all these commissions was that nothing but the barest necessities for the sacred office was left to the churches. The piety of parishioners, however, during later years fully compensated for the ravages suffered by the church vessels in previous times, and we possess, happily, to-day in the various churches valuable examples of the goldsmith's art provided by the loving care of our forefathers, and preserved generation after generation to our own time. It is an interesting circumstance that the very chalices used by the parishioners, in some cases over three centuries ago, have been used by successive generations, week after week and year after year, in one of the highest offices of the Church, and this fact, apart from the high intrinsic value of the articles themselves, ought to lend them an additional interest in the eyes of the present generation.

As might be expected, very few examples of communion

plate prior to the Reformation are now in existence, and fewer still are in the actual possession of the churches to which they originally belonged. For the most part what was not utterly destroyed was converted into the newer "communion cups" and "covers" at the Reformation, and these again, in their turn, were destroyed or altered during the Puritan movement in the Church, culminating in the almost total loss during the terrible period of the Civil War in the reign of Charles I., when the churches were desecrated and their possessions stolen and converted to the exigencies of that disastrous time.

Comparatively few, therefore, even of the ancient churches possess their earliest plate under the reformed ritual, but many unique and valuable articles of old silver are still in existence in the churches which from their donors furnish many a link in the chain of parochial history not otherwise available. Needless, perhaps, to say the two chalices in Manchester Cathedral in 1552 are not now in existence. The wanton destruction, especially about the year 1562, when Archbishop Parker ordered that all chalices should be altered into "decent cups," and the detestation in which all articles formerly used in the mass was held, effectually deprived the churches, except in remote out of the way districts, of the ancient massing chalices of the priests, although in some parishes there still exist the actual chalice which was during the Reformation period actually beaten out by a local craftsman into the larger and more capacious communion cups then ordered to be used; the direction of Archbishop Parker to convert the chalices into cups with a cover being taken literally, and it occasionally happens that one can trace part of the older hallmarks on the chalices, even after their being hammered into larger vessels.

The county of Lancaster is fortunate in possessing four pre-Reformation chalices. One at the Roman Catholic chapel at Hornby, which originally apparently belonged, from the inscription it bears, to the parish church of Caton. This chalice is not hallmarked, but it would appear to be of the period of 1500. Another chalice is at Claughton, also not hallmarked, and of about the same period of the Hornby chalice, and is accompanied by a paten of apparently the same date, but, unfortunately, beaten inside out so as to form a cover of a ciborium. The third is at St. Mary's Catholic Chapel, Leyland, which bears the hallmarks of the London Assay Office of the year 1517-18. And the fourth chalice is at the pretty little Catholic chapel at Fernyhalgh, near Preston, bearing an inscription in Latin that it was made for Dosus Maguir, king of Fermanagh, in the year 1529, but no hallmarks.

Although so little pre-Reformation plate is still preserved, there are yet in the Lancashire churches many examples of what are known as Elizabethan cups. The Manchester Cathedral possesses two of these, dating from 1584, together with other ancient vessels having interesting associations and historic importance locally. Many other ancient churches in the county also possess examples of old silver vessels, in some cases unique of their kinds, and with the permission of the Council of this Society I hope on a subsequent date to bring before the members not only particulars of the pre-Reformation plate of our county, but also give some account of the later yet ancient examples which happily still survive.

SOME NEW FACTS CONCERNING THOMAS DEACON.

BY HENRY BROXAP, M.A.

THE subject of the life and work of Thomas Deacon was suggested to me some three years ago as likely to afford material for a thesis and to bring into coherent form certain scattered pieces of information which were known to exist in out-of-the-way places. I did not anticipate that the task would grow to the dimensions it has since assumed, but, as a matter of fact, my experience has been that much undiscovered ground existed, and that this was an opportunity for individual research which would well repay any pains. I do not propose to repeat what I have already written in the *Biography of Thomas Deacon*, which was published in the Historical Series of the Manchester University Press in 1911, but rather do I desire to give a brief account of some interesting discoveries which have been brought to light since the publication of the book.

A review of the book appeared in the *Church Times* in June, 1911, which was the cause of a brief note on the subject from the pen of the Right Hon. G. W. E. Russell, author of *Collections and Recollections*, and Mr. Russell pointed out that a relic of Deacon had been known to be in existence some years previously in the shape of a pocket communion service of unique design. It was at that time in the possession of Rev. J. L. Fish, rector of

St. Margaret Pattens, in the city of London. Mr. Russell expressed the fear that the relic might have been lost, but further inquiry revealed the fact that it was now in the possession of the Society of St. John the Evangelist, Cowley, Oxford. I communicated with the authorities of the society, and received a most courteous invitation to spend a few days at the Cowley house with the purpose of examining the relics. The occupation was full of interest, and, as not infrequently happens, vital information was obtained concerning matters not closely connected with the subject immediately under review. I discovered among other papers shown to me at Cowley some correspondence between the late Rev. J. L. Fish and one of the officials of the Bodleian Library concerning certain marginal remarks to a copy of Deacon's *Devotions*, which were said to be in the handwriting of the author. The standard to which the writing was referred was certain letters written by Deacon to Thomas Hearne and preserved in the Bodleian Library. The fact that such letters were in existence was entirely unknown to me, and I was fortunately able to obtain entrance to the Bodleian and inspect the letters. Information was in this way obtained which may be considered valuable and interesting in the extreme. I propose to read a few of the letters, but before doing so it might be worth saying a few words relative to Thomas Hearne, Deacon's correspondent.

Thomas Hearne, the son of George Hearne, parish clerk of White Waltham, Berkshire, attracted in early life the notice of Francis Cherry, of Shottesbroke, Berks. Cherry was a non-juror of the original type, that is to say, he could not be induced to give his allegiance to the Revolution government. He died, however, in communion with the English Church, and was of the

type of Dodwell and Ken rather than of Hickes and Collier. In the year 1695 Hearne was sent by the kindness of Cherry to St. Edmund Hall, Oxford, of which college the rector of Shottesbroke was principal. In 1703 Hearne proceeded to the degree of M.A., and in 1712 he was appointed assistant keeper or janitor of the Bodleian, the chief librarian being John Hudson, a Jacobite of a cautious turn of mind. In 1715 he was appointed archi-typographus and bedell in civil law. These two offices had always been held together, but it was now decided to separate them. Hearne strongly protested against this decision, but he was now in bad odour with the authorities of the Bodleian on account of the non-juring views which he had learned from his patron, Francis Cherry. In the end Hearne lost both the appointment of librarian and bedell. He lived on at St. Edmund's Hall, devoting himself to the study of antiquities. The sentence which by his direction was inscribed on his tombstone in St. Peter's in the East, close by the hall in which he spent his days, may be said to sum up his whole life—"Who studied and preserved antiquities." Hearne preserved a resolute attitude of opposition to the Revolution, and in his diary he invariably uses the phrase "honest men" to describe non-jurors and adherents of the exiled royal family, and it may be imagined that the epithet which he applies to those who took the oaths was the reverse of complimentary.

It will be clear from the brief notice of the character of Thomas Hearne that he was closely in touch with that section of the non-juring body which was represented by Bishop George Hickes, the deprived Dean of Worcester. Now Hickes might be taken to be the connecting link between the original body of non-jurors, such as Sancroft

and Ken, and the later and more aggressive section represented by Jeremy Collier and Thomas Brett. In the year 1712 Hickes was the only surviving non-juring bishop, and during the remainder of his life the non-juring schism was frequently described as the communion of Dr. Hickes as opposed to the public communion of the Church of England. What bearing these facts have on the subject now before us will be made clear by the letter which is here quoted:—

ORMOND ST.,
June 28, 1715.

Sir,

Dean Hickes has been very ill with the Stone and Stranguary and tho' he is much better than he was, yet, it being troublesome to him to write he has desir'd me to send you a letter. I do not know whether you remember me by my name, but I had the Honour to be acquainted with you a little when I was at Oxford at Mr. Parker's above three years ago and I have now lived with Dean Hickes above these two years. He sends his most affectionate and faithful Service to you and gives you his most hearty Thanks for your Present of Leland's *Collectanea* and has such a grateful sense of your Kindness that he knows not how to make you any Return but by my giving you his *Thesaurus Lingg. Vett. Septentrion.* if you will be glad to accept it. This is what he desir'd you should be acquainted of by the hands of, Sir,

Your Faithful Humble Servant,
THOMAS DEACON.

Now, to a biographer of Deacon the mere discovery of this one letter is extremely valuable. There are two points in the letter on which comment should be made—(1) the information as to Deacon's education, (2) the explanation of the rapid advance of Deacon in the counsels of the non-juring leaders. It will be seen that Deacon refers to his having been at Mr. Parker's, in Oxford, three years previous to June, 1715. At this latter date Deacon would be nearly eighteen years of age, and we may, therefore, conclude that at the age

of fifteen Deacon was engaged in some form of study at Oxford. Now, this is confirmed by a reference discovered by the writer in the Bodleian in a collection of MSS. notes concerning Oxford authors, probably in the handwriting of Richard Rawlinson, himself a non-juring bishop. The memorandum in question is written in Latin, and states that Deacon was educated at Oxford by Samuel Parker. This Parker was an extraordinary man and a gifted and finished scholar. He was the son of Samuel Parker, Bishop of Oxford, whose name will always be remembered in connection with the fatuous proceedings of James II. concerning Magdalen College. Bishop Parker's character does not stand very high, although the non-jurors constantly maintained that it had been deliberately defaced by the Government party. But, whatever may be said of the father, it is certain that Samuel Parker the son was an admirable scholar and a worthy citizen. He kept an academy and boarding-house in Oxford, and was in the closest intimacy with the non-juring leaders. A question was once asked in Parliament concerning the conduct of the academy, but no action appears to have been taken. It is interesting to note that Deacon was under the influence of this man at the most impressionable period of his life. Deacon's intellectual development was most precocious. At the age of twenty he wrote after the fashion of a mature and polished scholar, and we may conclude that the period of his residence at Parker's academy would be marked by rapid and continued development of body and mind.

But this letter of Deacon to Hearne reveals the fact that Deacon lived in Hickes's house from the early part of the year 1713. I have referred in the biography to the codicil of the will of George Hickes, in which special

legacies are left to Mrs. Cecilia Deacon* and to Mr. Thomas Deacon, and have concluded from that fact that Mrs. Deacon and her promising young son were *protegés* of Bishop Hickes. This is abundantly confirmed by the statement made by Deacon in this letter to the effect that he had lived with Dean Hickes for above two years. I think it is a fair conclusion that Mrs. Deacon kept house for Hickes during the last few years of his life and that Thomas acted as secretary to Hickes. This is quite evident from the remaining letters of Deacon to Thomas Hearne. I may, perhaps, in illustration of this point, read the second letter of this series, which has been preserved. It is dated November, 1715, and written from Ormonde Street, the residence of Hickes, as before:—

ORMONDE ST.,
Nov 15, 1715.

Sir,

The Dean desir'd me to acquaint you with the Reception of your Book and to give you his hearty Thanks for it. He is not able to write himself nor indeed to read: but when I shewed him your Acts of the Apostles he was so delighted that he did not know how to part with the Book. He begs your acceptance of a Guinea as a Testimony of his Gratitude and Respects; and therefore desires you will let him know how to return it. We have just now heard the news of the Beadle's Staff and are sorry for your misfortune: but however there is some hope to those who are so good as to prefer Conscience before Preferment.

I am, Sir,
Your faithful humble Servant,
THOMAS DEACON.

The reference to the beadle's staff is concerned with the deposition of Hearne from his position at the Bodleian Library, to which reference has already been made.

Hickes died in December, 1715, and Deacon appears to have lived on in the house for some little time, but a letter is extant, written March 6th, 1715-16, in which

* *Biography of Thomas Deacon*, p. 17.

reference is made to his being somewhat unsettled. I insert it here, as the letter is not only intrinsically interesting, but valuable as closing the period of Deacon's earlier and more private life. Six days later than the date of this letter Deacon was ordained by Jeremy Collier to the diaconate, and from that time his active and stormy life may be said to have begun.

Mar. 6, 1715.

Dear Sir,

When you sent your last kind Letter and the Books I was removed from Ormond St., which delayed the coming of them and hindred me from writing to you before now. I heartily thank you for the kind Present of your Book and look upon it as a great Testimony of your Kindness to me and an honourable Respect to the good Dean's Memory, for I cannot deserve anything through any merit of my own, but only as I was loved by him. I desire to be a subscriber to your next Book, *in the small Paper*, and shall return my money by Mr. Bedford. I shall always retain a grateful sense of your Favours and shall be glad of any Opportunity of returning them and thereby shewing that I am,

Dear Sir,
Your most Faithful humble Servt.,
THOMAS DEACON.

POSTSCRIPT.—I am at present not settled: but when I am I shall trouble you with another Letter and tell you how to direct to me.

Now, taking as a whole the additional information which I have been able to lay before you, it may be said that considerable light has been thrown on the question of the rapid advancement of Deacon in the direction of leadership amongst the non-juring sect. It is evident that this was largely due to the intimate affectionate relation which existed between Hickes and the Deacons, mother and son. It is true that we know nothing of the causes which first led to the association of the Deacons with the non-juring party, but I suspect that Cecilia Deacon, mother of Thomas Deacon, was an active and enthusiastic non-juror. She was evidently a woman of

decided character, and lived until the year 1733 or later. I have mentioned in the *Biography** that she married a second time and took the name of Collier, but it is only since the publication of the book that the discovery has been made that Cecilia Deacon's second husband was no other than Jeremy Collier himself. This information is contained in a most interesting and valuable series of volumes entitled the *Remarks and Collections of Thomas Hearne*, published by the Oxford Historical Society, and edited by C. E. Doble, M.A., and D. W. Rannie, M.A. The importance of this work cannot be over-estimated. At the present time the diaries of Hearne are edited to the year 1730, but it is claimed with justice by the editors that until the publication is complete the history of the non-jurors cannot be fully written. The following is the quotation:—

May 4, 1725.

Mr. Russell told me that Mr. Jeremy Collier is very poor in his old age having married an odd Wife, mother of Mr. Thomas Deacon, which Mr. Thomas Deacon from following Divinity now practises Physick, being a Non-Juror and Author of several things.

The reference to Mr. Deacon now practising physic reminds us of another side of Deacon's life. It is to be remembered that Deacon was not only a non-juring priest and bishop, but also a physician of very considerable ability. On this point also it has been possible to make some further discoveries, although not of any great importance. It has been a matter of common knowledge that Deacon was assisted in the study of medicine by the celebrated Dr. Richard Mead, and that he practised in Manchester some thirty years. A note in Hearne's diary of the date of December 17th, 1716, is of some interest

* Page 15.

on this subject: "December 17, 1716. Mr. Deacon has become a student at Leyden."

Deacon went to Holland soon after the execution of Paul Hall in the summer of 1716, and it was stated by his opponents that motives of prudence led him to take that step. It would certainly appear that he began the study of medicine when he was abroad, but there is no reason to think that he was absent from this country for more than a few months. Some little information is to be gained from the MS. remark in the Collection of Oxford Authors to which I have referred. The following is a copy of the original memorandum. It has been several times corrected, but I believe this to be the final form: "Thomas Deacon Oxon educat à Sam Parker deinde medicinæ studium se adhibuit apud Manchester inter Brigantes, inde hortatu clarissimi Mead Londinium se accingit et paulo post at Mancunium revertit." The entry has been altered, probably more than once, but the meaning appears to be as follows: "He applied himself to the pursuit of medicine in Manchester, in the north country: then by the advice of the most renowned Mead he thoroughly equipped himself in London, and soon afterwards returned to Manchester."

This would appear to confirm the view taken in the *Biography* that Deacon's first visit to Manchester was a temporary one. There is reason to think that the date was about 1719-20, but a letter exists of the date of August 17th, 1720, written by Deacon, in London, to Thomas Hearne, in Oxford. I think it probable that Deacon married about the year 1722, and that he took his bride with him to our northern town about that date. Information relative to Deacon's marriage has reached me from a very unexpected quarter. I received in December, 1911, a letter written from Bridgeport,

Connecticut, by a correspondent of the name of Edward Deacon, in which the writer stated that he had seen a copy of my biography of Deacon in the New York City Library, and having been for many years greatly interested in all that pertained to Dr. Thomas Deacon, desired to give me some additional information. The principal information contained in Mr. Deacon's letter relates to Thomas Deacon's marriage. All that I had been able to discover was that Mrs. Deacon's father was alive in the year 1739, and that John Byrom knew him and was accustomed to visit him in London, but does not directly name him in his journal. From the inscription on the tombstone at St. Ann's it is further to be gathered that Mrs. Deacon's Christian name was Sarah, and that she was born in 1700 and died in 1745, just before the time of the entry of the Jacobite troops into Manchester and the subsequent disastrous and terrible events, particularly to Sarah Deacon's three eldest sons. Now, what Mr. Deacon points out is that this lady was the daughter of Robert Gamon, of Datchworth, Herts., and Finchley, Middlesex, born 1673, died 1760 at the age of eighty-seven. The information thus given is confirmed by a reference to Playfair's "Family Antiquity,' vol. vii., *Baronetage of England*, p. 488, where it is stated that Robert Gamon had three sons and two daughters—(1) Mary, who married a man of the name of Hemmings, and (2) Sarah, who married Thomas Deacon, of Manchester. I may say that the elder daughter is mentioned by John Byrom as Miss Polly Gamon, and that Byrom also records a conversation which he had with Mrs. Deacon in Manchester concerning the marriage of her sister to Mr. Hemmings. I have pondered many times over these statements made by Byrom in his journal, but until Mr. Deacon supplied the clue it was impossible to extract

much meaning from them. In view of the development of the life and circumstances of Thomas Deacon it can hardly be said that Sarah Gamon made a very great match from a worldly point of view, but one of her brothers, Richard, the third son of Robert Gamon, married the daughter of John Grace, the head of an ancient Irish family, and his son, Sir Richard Grace Gamon, baronet, and his daughter, Anne Eliza Gamon, were connected by marriage with three ducal families. Anne Eliza Gamon married James Brydges, third Duke of Chandos, and Sir Richard Gamon married (1) Grace, half-sister to the third Duke of Grafton, and (2) Amelia, daughter of the third and sister of the fourth Duke of Athol. It is perhaps not very edifying to trace these wonderful and aristocratic alliances, but it is a singular fact that Sir Richard Gamon, who was thus brother-in-law to three dukes, was first cousin to the three unfortunate sons of Thomas and Sarah Deacon, who met a terrible fate as a result of their connection with the rebellion of 1745.

I should perhaps say that Mr. Edward Deacon, of Connecticut, to whom I am indebted for the above information, is in no way connected with the family of our non-juring bishop. Mr. Deacon has, however, conceived a lively interest in all that appertains to the subject of this paper, and has sent much interesting and valuable information. In addition to the pedigree of the Gamon family he has traced the descendants of Thomas Deacon to the present generation, and a copy of both these genealogical tables is given in the Appendix, and, what is more interesting still, there is also reproduced a copy of notes made by Thomas Deacon concerning his numerous family. The copy was made from original notes in his possession by John Durand Deacon, Esq., late of Elgin

Crescent, London, and sent to Mr. Edward Deacon, of Connecticut. Mr. Deacon has been kind enough to forward to me an exact copy of what he received. It is certainly a very extraordinary thing that such valuable information should have been received from the other side of the Atlantic concerning the life of one whose very existence is unknown to the majority of the inhabitants of the city in which he lived and died.

It is not my desire to prolong this paper, which is from the nature of the subject of a discursive character, but it may be permitted to say a few words concerning the relics of Deacon which are now preserved at Cowley. They are four in number: (1) a pocket communion service; (2) a copy of Deacon's *Compleat Devotions*, with copious marginal notes by the author; (3) a very curious MS. copy of an order for private communion; and (4) the head of a pastoral staff. Nos. 1, 2, and 3 came to Cowley from the same source, and may be considered together. They were bought of an antique dealer in Manchester by the Rev. J. E. Sedgwick, founder of St. Alban's Church, Cheetwood. Neither the name of the dealer nor the date of sale can now be traced. The lot was described as an ancient medicine chest with certain documents. The box containing the sacred vessels is of plain wood, and marked on the outside with a large cross. It is in appearance very similar to a pocket medicine chest commonly used by the profession. The vessels are all of glass, and consist of paten, chalice, and quasi-flagon, together with what we should now call a chalice veil marked with five small crosses emblematic of the five wounds of Christ. The copy of the *Devotions*, with marginal notes by the author, is of little interest, except as showing the extraordinary erudition bestowed upon the preparation of that work. The little MS. copy

of an order for private communion is very curious. It is in the form of a very small exercise book or note book, and is in the handwriting of some person not very skilled in the art. It is impossible at this date to say anything as to the ownership of this little devotional book, but it is not improbable that it may have belonged to a member of Deacon's family.

As to the head of the pastoral staff, I have not been able to ascertain the source from which this was received. It is a cheap production of wood and gilt, and is affixed to a stout piece of cardboard, on which the auctioneer's number remains, together with the words, "The pastoral staff of the last non-juring bishop." It bears a strong resemblance to the staff held in Deacon's hand in the well-known portrait of the reading-room of this college.

There is still another relic of Deacon which the preparation of this paper caused to be brought to light. The late Mr. Richard Gill had in his possession an episcopal document, duly signed by Thomas Deacon, and retaining a capital impression to his episcopal seal. A copy of this document is given in the Appendix. On page 157 of the *Biography* I have given a reproduction of the only other record of the episcopal acts of Deacon. The impression of the seal on the document now in the possession of Mr. W. H. Gill is, however, much more perfect than on the record of Podmore's Ordination. It is not known from what source or at what time this document came into the possession of Mr. Gill. It is written on the back of the title-page of a copy of Deacon's *Compleat Devotions*. This title-page evidently belonged originally to what may be described as a standard copy of the *Order of Divine Service* as authorised by Thomas Deacon, not only as composer of the order of service but also as bishop. Mr. Gill also obtained, probably at the same time, a copy of

the *Devotions*, which contains a title-page of an extraordinary character. I may refer the reader to page 100 of my *Biography of Deacon*, in which I have mentioned the sale of a copy of this work with the same extraordinary title-page. I give it in full: "The Order of the Divine offices of the Orthodox British Church: containing the Holy Liturgy, the Morning and Evening Prayer, the Penetential Office, and the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, Deacons, and Deaconesses: Together with other Occasional Offices as authorized by the Bishops of the said Church to be used in the Publick Assemblies of the Faithful. London, MD.CC.XXXIV." The authorisation bears the signature of a witness, partially erased with a stroke of the pen. It apparently read as follows: "Witness: John Kirkby, Presbyter of the Church of England as reformed in the year 17(13?)."

This description of the Church was not by any means the one adopted by Deacon at this period of his life, and I should surmise that the erasure was probably done by Deacon's own hand. Nothing is known of John Kirkby. His name is not to be found among the witnesses to the ordination of Thomas Podmore (see *Biography of Thomas Deacon*, page 157).

As mentioned in the *Biography*, a copy with this title was sold by Sotheby and Wilkinson in 1857, and it is quite possible that it may be identical with the one which is now in the possession of Mr. Gill. Ordinary copies of the *Devotions* are not by any means rare, but the title page, of which a copy has been given, is a really scarce and valuable document.

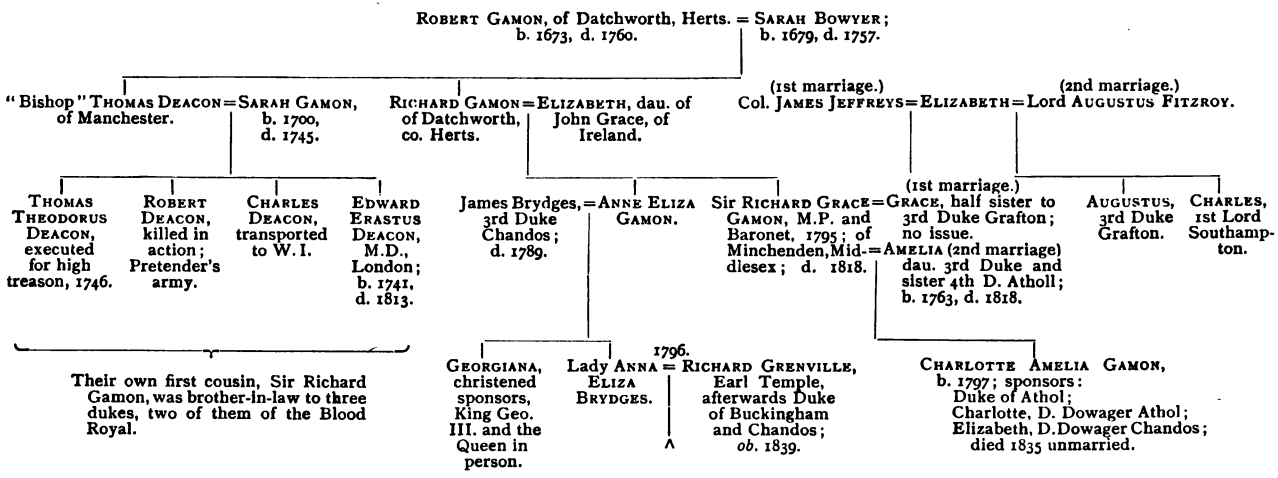
With regard to the general subject of the biography of Thomas Deacon it is scarcely creditable that no complete account of the life of this remarkable man was attempted

until two hundred and fifty years had elapsed after his death. I owe a debt of gratitude to the friends who first suggested to me that I might take up the subject, and to those many friends who have literally poured information upon me. In the words of one of my reviewers, "the task undoubtedly needed to be done," and I am grateful for this present opportunity of placing on record some of the latest discoveries concerning what will always be to lovers of Manchester antiquities a most interesting subject.

Appendix I.

Pedigree of Gamon and Deacon Families.

Drawn up by Mr. Edward Deacon, Bridgeport, Connecticut.



Appendix II.

The following notes by Dr. Thomas Deacon, conjectured to have been copies of entries in the family Bible, were communicated by his descendant, Mr. John D. Deacon, to Mr. Edward Deacon, of Bridgeport, Connecticut, U.S A. Mr. J. D. Deacon, in remarking on the Christian names, says he had always understood that the repetition of initials in Christian names was one of the peculiarities of this branch of the Deacon family:—

I. Thomas Theodorus the son of Thomas and Sarah Deacon was born at Manchester on Sunday the 3rd of May 1724. He was baptized with Trine Immersion on Whitsunday the 24th of May 1724, and was confirmed on Sunday the 28th of June 1730. He was martyred upon Kensington Common in Surrey on Wednesday the 30th July 1746, when and where his Bowels and Heart were burnt; the Trunk of his Body and Limbs were buried on Saturday (*sic*) 3rd of August 1746 in Nelson's Burying Ground in Lamb's Conduit Fields, behind Ormund Street, in London; and his Head (together with that of Mr. Thomas Syddals) was fixed upon the Exchange in Manchester on Thursday the — of September 1746.

II. Robert Renatus the son of Thomas and Sarah Deacon was born at Manchester on Fryday the 30th of July at very near one in the morning. He was baptized after the form and manner of Private Baptism (he being dangerously ill) on Saturday the 14th of August 1725; was received into the congregation on Friday the 12th of November 1725, and was confirmed on Sunday the 28th of June 1730. He died upon Straw a Confessor on Saturday the 22nd of February 1746 in the Town Hall of Kendal in Westmoreland and was buried in Kendal Churchyard.

III. (A short account of William Uranius the son of Thomas and Sarah setting out his birth, the hour, his baptism, death and burial. He lived six weeks and 3 days 9 Nov. 1727 to 24 Dec. 1727.)*

IV. (James Justus. From 28th of Nov. 1728 to 5th of May, 1729.)

V. Charles Clement the son of Thomas and Sarah Deacon was born at Manchester on Easter Monday the 30th of March at a quarter before six in the morning. He was baptized with Trine Immersion on Wednesday the 24th June (the Festival of the Nativity of St. John Baptist) 1730 and was confirmed on Sunday the 28th of June 1730. He was taken Prisoner at Carlisle on the 30th of December 1745 was condemned to die on the 19th of July 1746 and after being continued in Prison till the 11th of January 1749 was then transported to the West Indies for life; arrived in good health at Jamaica on the 15th of April 1749 but died there of the Yellow Fever on the 26th of the same month in the same year.

VI. (Sarah Sophia. born 1731, 15 November—Confirmed 2nd June 1734.)

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* Mr. J. D. Deacon adds this note to his MS.: "I have not set out all the entries fully as they were so similar. The hour of birth, place, date of baptism, confirmation, etc., in each case is specified."

VII. (Cecilia Clementina. born 25th November 1732—Confirmed 2nd June 1734.)

VIII. (Anne Anastasia. born 30th September 1734 Confirmed 25 May 1735.)

IX. (Humphrey Hierophilus. born 19 January 1736 Confirmed 8 Febry 1736.)

X. (Richard Redemptus. born 7th May 1737. died 4th June 1737.) (he being dangerously ill) was baptized confirmed and communicated according to the form and manner prescribed in the office of Private Baptism of Infants in a Book entitled a *Compleat Collection of Devotions etc.* on Ascension day the 19th of May 1737.

XI. (John Justificatus was born 26 July 1733. Confirmed 13 Augt 1738)

XII. (Elizabeth Eusebia was born 16 January 1740 Died 28 Augt 1750.)

XIII. (Edward Erastus born at Manchester 14th May 1741 and Confirmed on 17 May 1741.)

XIV. Henry Hieronymus the son of Thomas and Sarah Deacon was born at Manchester on Friday the 9th of December 1743 at a quarter before ten in the morning He was baptized with Trine Immersion and afterwards confirmed on Easter Sunday the 25 March 1744 (added in another writing), was married to Mary Lauder on Sunday Nov. 17th 1765. Which said Mary wife of Henry Hieronymus Deacon died on Saturday June 3rd 1769 at half past 5 in ye evening after an Illness of 10 hours, was buried on Thursday ye 8th of June 1769 in Nelson's Burying Ground in Lamb's Conduit Fields behind Ormond Street in London. Was Commemorated in the Primitive Catholic Church in London on Sunday June 11th 1869.

XV. (Samuel Sophronius born 16 June 1745. Confirmed 21 July 1745.)

The following further particulars of Dr. Deacon's descendants are furnished by Mr. Edward Deacon :—

No. 13. Edward Erastus Deacon, M.D., married (name not given), had issue, Edward Erastus Deacon, barrister-at-law.

No. 14. Henry Hieronymus Deacon, married Mary Lauder, born 1743, died 1769. Had issue:

Thomas Theodore Deacon, barrister-at-law, major 25th and 73rd regiment, died about 1853; married Martha Ann Durand, daughter of John Hodson Durand, of Carshalton, Manor and Woodcote Park, M.P., J.P., D.L., high sheriff of Surrey; died about 1860. They had issue:

(1) Charles Clement Deacon, see below.

(2) William Edward Durand Deacon, see below, and many daughters.

Charles Clement Deacon, son of Thomas Theodore, colonel 61st regiment, died about 1863; married Mary Elizabeth De Courcy Rose, cousin to Lord Strathnairn,

died 1873. Had issue: Mary De Courcy Deacon, married Alfred Tippetts, surgeon-general.

William Edward Durand Deacon, lieutenant-colonel 54th regiment, died 1901; married Francis Annie Yearsley, daughter of James Yearsley, M.D., of Savile Row, London. Had issue:

(1) Thomas Charles Edward Deacon, died an infant 1877.

(2) Frances Hannah Maud Deacon, died 1895.

(3) Reginald William John Durand Deacon, born 1874, a lawyer.

Appendix III.

(See page 82.)

+ We Thomas Deacon, by Divine Providence a Bishop of the Catholick Church in England, do by virtue of Our Episcopal authority ordain and establish This Book (hereafter following in one volume) to be Our Liturgy or Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church; hereby strictly chargeing and commanding all the Clergy and People, who are or shall be under our jurisdiction, to follow the directions therein contained. Given under Our Hand and Episcopal Seal this eighth day of May in the year of Our Lord one thousand seven hundred and forty eight, and in the fifteenth year of our Consecration.

(Signed) Thos Deacon, Bishop.

With impression of Episcopal Seal.

THE ROYAL SHRINE AT WESTMINSTER:

As it may have been at the end of the Fourteenth Century, with some Suggestions for the Use of Colour in Churches of the present day.

BY J. HAROLD GIBBONS, A.R.I.B.A.

WONDERFUL as the golden tomb of the Confessor was, raised up on high in the midst of the presbytery at Westminster, it was really the jewel in the centre of the greater shrine, the abbey church of St. Peter itself. It was in 1225 that Henry III. commenced the rebuilding of the abbey, on the Norman foundations, in honour of the canonised king; and with the exception of Henry VII. Chapel, which occupies the site of the old Lady Chapel and the last seven bays of the nave, this, as it stands to-day, was completed in 1269, when the bones of the saint were translated to the monument erected on the centre of the chord of the apse immediately behind the high altar.

Nothing more lovely has ever been built. The apse, with its radiating chapels and windows most wonderfully placed—the clustered shafts and finely moulded arches of the arcade—the triforium and clerestory continuing uninterruptedly round the east end, with a delightful play of shadows; while above the most perfect form of ceiling ever devised, the vaulting ribs springing from graceful shafts, rise to a height of one hundred feet at the crown, this being the highest vault in England.

The church comprises all that is noblest in French and English architecture of one of the greatest building periods of the world. This remains to-day, but much of the colour with which it was enriched has disappeared; so have also many of the ornaments and practically all of the stained glass. There are still, however, traces of gold on the vaulting ribs, also gold and vermilion on the diaper work over the arches, and on the fittings there is sufficient to show that these also were once richly coloured. The shrine itself, which it is estimated to have cost King Henry from sixty thousand to eighty thousand pounds of our money,* was robbed and then pulled down altogether under Henry VIII. The cover which protected it being, no doubt, destroyed at the same time. That there was a cover is evident, for in the inventories of the abbey made at the Dissolution is this item: "In Segnt Edwards Chappell. A fayre godly shrine of Seignt Edward in marble in the myddes of the Chappell with a case to the same."

The basement of the shrine was re-erected in 1557. It is a rectangular structure, raised one step above the floor, built up of marble slabs with an entablature supported at the angles on detached spiral columns. The lower part is cut away by three niches on the north and south sides, in which pilgrims could kneel.

The whole surface of this basement was covered with marble inlay of rich coloured pieces of porphyry, cipollino, sienna, and other valuable stones, surrounded by mosaics in geometric patterns, mostly on gold grounds. The west side forms the retabulum of St. Edward's altar. Unfortunately, there is very little of the original mosaic left, although the marks of the patterns can in most of the places be clearly traced.

* Lethaby's *Westminster*, 293, 296.

I know of no description of the coffin and cover here, but it is permissible to restore them from what we know of the shrine of St. Cuthbert at Durham.* This was not erected until 1380, but there is little doubt, I think, that the greater shrines of St. Cuthbert, St. Thomas of Canterbury, and St. Edward of Westminster were very similar in arrangement. St. Cuthbert's, now entirely destroyed, evidently had a similar basement to that at Westminster, only the pilgrim niches were four in number instead of six in number.

The present reredos screen was not erected until the fifteenth century, but there is preserved in the Jerusalem Chamber a beautiful thirteenth century retabulum or upper frontal, which is generally supposed to have belonged to the high altar. This important work is eleven feet by three feet, made of wood, and divided into panels by ribs. In the panels are painted figures of saints, the whole table being decorated with gesso and glass inlays, enriched by gold work and jewels. This low reredos would permit the shrine to be well seen above it, and thus restored would agree with the account given by an old writer whom Mr. Lethaby quotes: "The shrine of the most illustrious King Edward the Confessor was placed on high like a candle upon a candlestick, so that all who enter into the House of the Lord may behold its light."†

The well-known drawing of the sanctuary, made in 1532 at the time of Abbot Islip's funeral, shows the rood beam, with crucifix—St. Mary and St. John—the two cherubim, and the figures of St. Peter and St. Paul, also the canopy and the hanging pyx over the altar. But there is mention in the Records that Henry III. moved the

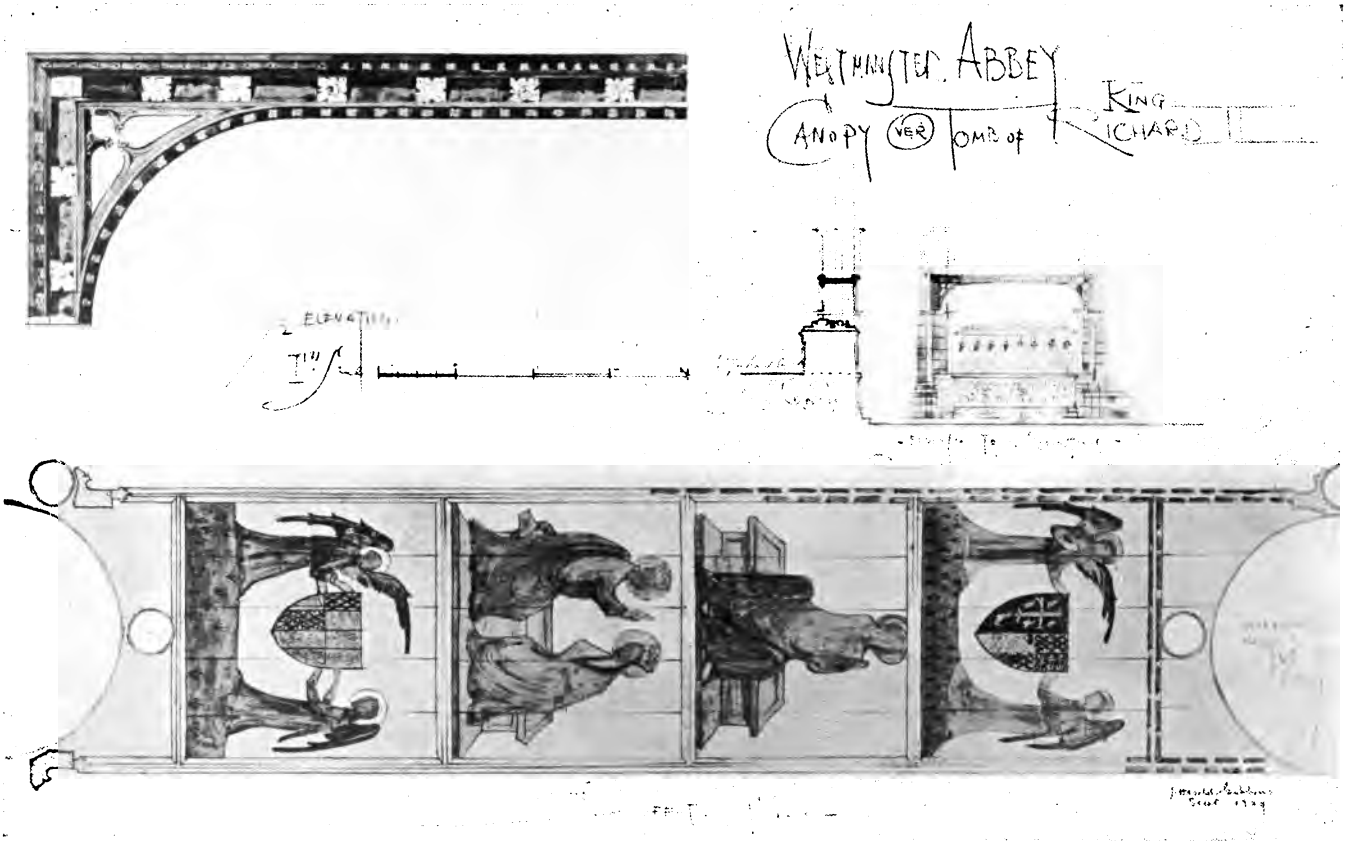
* See *The Rites of Durham Surtees Society*, pp. 3, 4.
† Lethaby's *Westminster*, 9.

rood and added to and rearranged the lights about the altar, so there was no doubt one here in the thirteenth century. In fact it seems natural that all closed choirs would have a second rood similar to this one at Westminster, and when the high stone screens were erected in the fifteenth century these wood figures would be reproduced in stone almost in the same position, as can be seen at Winchester, Southwark, St. Albans, and Oxford.

From the earliest times lights have always burned in the presbytery at Westminster. "In old days the sacrist kept seven lamps burning in the church day and night, but now only five lamps; the reason of the change is that Henry III., with the consent of the abbot and convent, did away with two lamps in the presbytery—one for the good Queen Maud, who was buried south of the altar, and the other for Queen Edith, who was buried on the north of it. Instead of these two lamps he arranged for two candles to be lighted on feast days together with the three other candles hanging before the high altar of these, the centre one had always burned perpetually; and he gave four silver basins to set them in."* The centre one presumably being already provided for.

King Henry was buried in the usual position of the founder of a church, on the north side, in a tomb composed of two storeys, inlaid with marbles and mosaic, only a little less magnificent than the central one. A splendid recumbent effigy of the king in gilded bronze surmounts the whole. This commenced the circle of royal tombs, which surrounds the heart of the building. Over each of them was a wooden canopy, five of which remain, but only that over Richard II. and his wife on the south side retains its decoration. This is coloured in red, white, and gold, the oblong soffit being divided into

* *Customary*, pp. 4, 5.



Canopy over Tomb of Richard II.

East End of S. Faith's Chapel.

four panels, the two centre ones having a seated figure of Christ and the Coronation of the Virgin, in the end panels are angels holding shields with the arms of King Richard II. and his Queen, Anne of Bohemia. . . . These paintings are simply treated in broad masses on a gold ground, covered with a small gesso diaper. The portrait of Richard, now hanging in the sanctuary but originally behind the end stall of the choir, is probably by the same hand. The four panels of the sedilia originally had rather earlier paintings than these on both sides, four within and four in the panels towards the ambulatory. The three that remain are all figures of kings. Henry III. is, no doubt, one of the two front ones, and St. Edward the Confessor may be recognised on the back, as the extended hand holds a ring which tradition says he took from his finger and gave to a beggar who aferwards proved to be St. John. These figures are most graceful in drawing, with a flat conventional treatment, admirably suited to their position. The whole of the sedilia, which is of wood, was originally painted, and the mouldings covered with patterns in gesso, though careful inspection is needed to find either pattern or colour.

The still earlier tempera paintings on the east wall of St. Faith's Chapel, which was then a vestry, must be mentioned. Below the large figure is a row of panels, treated as an upper frontal to the altar. The centre of these panels representing the crucifixion.

But the largest and most perfect colour works are the two pavements—one surrounds the shrine, the other forms a square of about twenty-five feet in the presbytery. Both are geometrical, formed largely by intersecting circles. There is a little glass and enamel mosaic, but the greater part is composed of natural materials, porphyry and serpentine predominating, with more valuable marbles

forming the centres, the whole set in a ground of Purbeck. The colouring is sumptuous and in excellent harmony.

Inlaid in the marble bands was originally a legend describing the Universe and Time; also recorded were the names of Henry III., Abbot Ware, and Odericus, and the date 1268.* Only eight of these letters remain; they are brass and beautifully formed.

The pavement is of the type known as *opus Romanum*, and it was executed by an Italian family of the name of Cosmati, of whom Odericus was one of the chief, Abbot Ware himself bringing back from Rome much of the rarest marble.†

There is no more valuable form of decoration than heraldry, which at Westminster Abbey is found in profusion in many materials. There are shields carved in stone on the aisle walls; the arms mentioned as painted on the canopy over Richard II. and on all the other tombs round The Shrine are shields carved in stone or engraved and enamelled on metal. The three tombs to Aveline, Crouchback, and Valence, facing the sedilia, were richly coloured and gilded with heraldic animals and gesso diapers. The shield of William of Valence (half-brother of Henry III.), who died in 1296, is a splendid example of heraldry. It is in Limoges enamel, as are also the badges covering his sword and tunic belt.

It is worth while to notice how well covered the fields are and how spirited is the drawing of all the separate charges compared with later examples. The coloured drawings will give some idea of the splendour of the interior and the great extent to which colour, both in natural materials and pigments, was employed.

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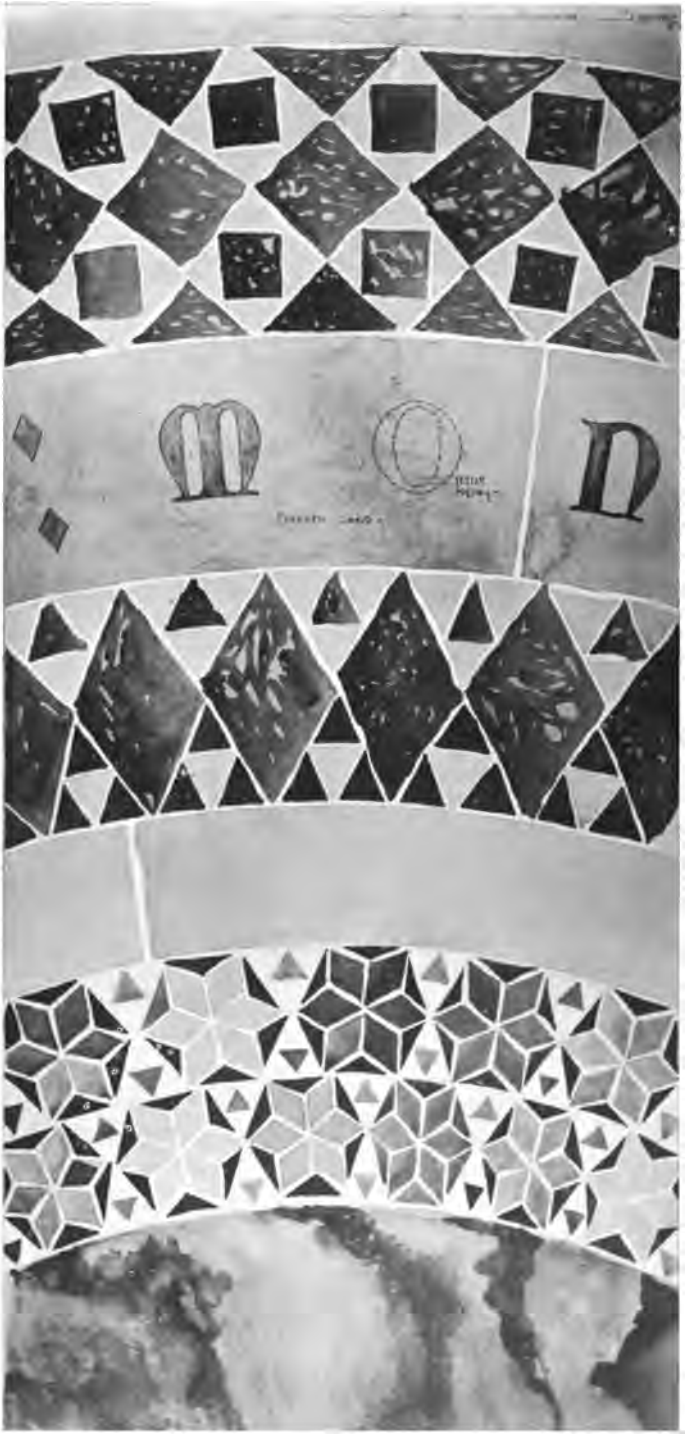
* Lethaby's *Westminster*, 309, 314.
† Small illustration in Scott's *Gleanings*.



Portion of the Large Centre Circle of Presbytery Pavement.

From the full size drawing by J. Harold Gibbons.

I am greatly indebted to my friend Mr. Tristram for his kindness in lending me the large drawings of the paintings which he has made with great faithfulness; those who know the actual work will remember how indistinct much of it is, especially on the sedilia, and only to be made out after careful study.

PART II.

Now the use of colour in the interior of churches is very much neglected at the present time. Colour there is bound to be of a kind, but it is very seldom a studied scheme or properly planned. A church is built, perhaps, very well designed, and the stained glass, hangings, and painted work entrusted to unsympathetic hands, or even obtained direct from trade firms. I think, speaking generally, the appreciation and desire for colour is absent. Some people have a natural distaste for strong colouring; while others, who are really quite indifferent, object to it in churches, because they associate it with a particular form of doctrine. The first objection, like all matters of taste, is hard to discuss; the second may be dismissed, because surely the first object of a church is that it be devotional. The words in the preface to the Book of Common Prayer, while there referring to the service, may well be applied to the building as well, namely, that this be such as will most tend to "the procuring of reverence and exciting of piety and devotion in the public worship of God." It is possible for a building to excite piety and devotion, and unless it does so a church fails far in its purpose. A red Accrington brick interior, with natural coloured pitch-pine joinery and cathedral glass cannot do it, nor will this be any more devotional for having scores of sacred monograms stencilled on its walls. It is marvellous that, while the materials just mentioned are abominations

which the best men have been trying for years to abolish in church work, these are the very ones mentioned with such evident pride in a description only lately published of one of the famous cheap churches recently erected in this diocese. How can a bad thing be cheap?

Far more devotional, and less expensive even than this, would be a simple parallelogram of good proportions, built of what are called common bricks, with a sawn timber roof, entirely distempered, the altar only being reserved for the colour. This might be either of wood, with a beautiful piece of tapestry, a block of solid marble, or sometime gold. One large window in the west end, where the light is most needed, could have clear glass. It is most necessary that the decoration of the altar should always be such as to make this take its right position in the church, and its size, the frontal or form of the reredos are all important points of decoration. The altar should be of ample width, as well as length. This is often ignored, and it should stand free in the midst of the sanctuary. Anything in the nature of a reredos should add to its dignity, and not convert the holy table into a mere slablike step to some more important erection. The altar front, as a rule, should be moveable; and, whether of tapestry, metal, or wood, should be the most beautiful and costly decoration in the church.

Next in importance is the reredos, in which there is a wide choice of material. It may have side wings or not, and in form it may be merely an upper frontal about the same size as the lower frontal. The retabulum and riddels shown on the drawing of Westminster would be very reasonable there, as the low character allows the shrine behind to be seen, and the side curtains, as well as having tradition, serve a practical purpose of protecting the candles.

It is important to remember that these side curtains are a survival of the veils of the baldachino, which once shrouded the whole altar, and the four pillars, which are found in some of the mediæval examples, are also a tradition of this form. They are certainly not needed to carry the side curtains, as simple brackets would do that.

It is also a great mistake to look on this arrangement of the altar as peculiarly English and the only type to be adopted now and onwards. It was used quite as much abroad, as may be seen from the numerous examples depicted in Continental manuscripts and pictures. One of the best examples, "The Exhumation of St. Hubert," a fifteenth century Dutch painting, which is in the National Gallery, distinctly shows the relation of the four angle posts to the earlier baldachino in having the iron rods on the west side as well as at the ends and back.

The tryptich is one of the most beautiful forms of reredos. Unfortunately, there is not a single ancient example, or even a portion of one, now remaining which was in use in England, but if a precedent is necessary there was certainly one at Durham.* The shutters of a tryptich enable the centre panel to be concealed during Lent in a more preferable manner to covering either with canvas or violet veils where this custom is followed. This, no doubt, accounts for any painting on the outer doors of mediæval examples being usually in *grisaille*.

When there is an east window this is a natural place for a good display of colour, stained glass being one of the most beautiful forms of decoration, the colours ever varying with the sun and the changing lights of the day. In the fifteenth century, when glass making was at

* *Rites of Durham*, p. 28.

its height, the east windows became very large, and the sill was usually only from seven to ten feet above the floor. This only permits a low type of reredos, if the window is not to be interfered with, so that the two practically become one feature, and it is best to treat them so.

The Byzantine churches are full of suggestions for the treatment of East Ends in cases where there is no east window. In these the lower part of the apse is usually panelled with slabs of coloured marble, having inlaid bands and borders, while above a field of radiant gold mosaic spreads over the dome, on which are depicted subjects in brilliant colouring—the nativity, or Christ enthroned with hand uplifted in benediction, surrounded by cherubim; as well as the emblems of the evangelists, trees, flowers, birds, and animals.

In any case the window or other architectural lines of the wall must be considered, and the leading lines of the decoration determined by these. The subjects which are introduced into the stained glass should bear some relation to any symbolism in the reredos, also to other windows in the case of a new church. It is not uncommon (though it is certainly not good) to see the crucifixion in some form in the window, the same subject on the reredos immediately beneath, and again a cross or crucifix on the altar itself.

There are few instances where the ceiling of a church is not improved by colouring, the easternmost bay over the altar may, as was customary, be more elaborately decorated than the others, and a separate canopy can sometimes be added with advantage, as at Westminster Abbey, this again is simply a survival of the baldachino. Naturally there should be no limit to the making and increasing of the glories of the house of God.

S. Victor's Cathedral Xanten Germany.

The S.W. Angle of Cloisters.

Colour is really as important as form, and all materials having some natural colour, these must be carefully chosen and arranged. Then there are plenty of good examples to offer suggestions for the decoration. Westminster Abbey, which I have partly described, although a large Benedictine monastery, a royal chapel, and the great royal mausoleum, was not unique in its decorations except in their magnificence. Every parish church was richly decorated at one time. No part was considered complete until it had been so adorned. Frescoes and rich tapestries on the walls, marble and coloured tiles on the floors, roofs and screens always coloured, stained glass embroideries, metal work, and enamels. There are examples of these all over England. In Lancashire only, I think, are good examples unfortunately more rare than in any other county.

When this standard is reached there is no reason to stop there, as at the present time there is a much larger range of materials to work with everywhere, and there should be greater knowledge with historic examples so easily accessible. But with all this, it is far better to have a little good colour properly distributed than a mere extensive spreading about of colour or ornament, which is certainly not decoration.

The sketches illustrating these notes comprise various details of thirteenth and fourteenth century colour work still existing at Westminster. The large figure paintings, as I mentioned before, are the work of Mr. Tristram.

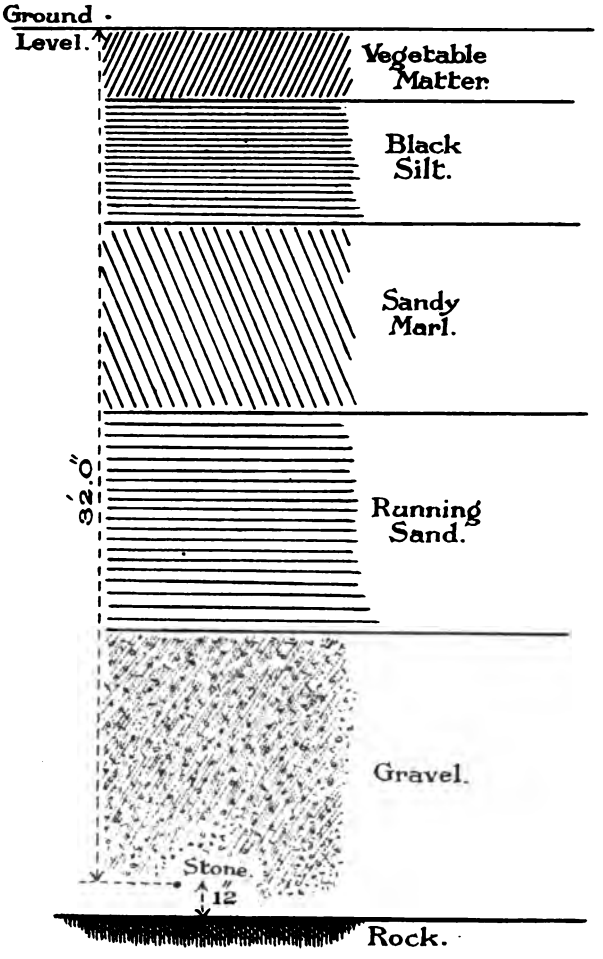
There are also several miscellaneous sketches of decorative details. Xanten, on the Lower Rhine, is particularly rich in suggestions. The little perspective of the cloisters shows a happy combination of brick and stone.

Bayeux Cathedral, which is entirely stone, internally as well as out, has a little very effective decoration in the form of medallions on the groining. Though I have no note of it here, the vaulted ceiling of St. Alban's choir, no doubt known to most of you, is another and richer example of decorated vaulting.

Bunbury Church, Cheshire, also shows how a very little colour on the main features enhances the decorative value of the screen. Wooden screens and roofs, which were practically always painted, are too well known to need any description, but there are one or two notes of these as well.

The example of modern work is the reredos in side chapel of St. Chad's, Leeds, and shows what can be done by a good workman with the figures executed by an artist.

Fig 1.



Section of Ground.

T.R. Morrow.
Delt.

NOTE ON A FIND BY MR. T. R. MORROW IN THE ALLUVIUM OF THE MERSEY AT IRLAM.

BY W. BOYD DAWKINS, D.Sc., F.R.S.,
HON. PROFESSOR, UNIVERSITY OF MANCHESTER.

I AM indebted to Mr. T. R. Morrow for the following account of a find of sufficient importance to be laid before the Lancashire and Cheshire Antiquarian Society as a fragment of the prehistory of the Manchester district. The circumstances were that in digging for the foundation of a power-house for the Partington Steel and Iron Company, at Irlam, it was found necessary to pass through the alluvial deposits of the Mersey down into the solid rock. These presented the following section (fig. 1). The strata are of the usual alluvial type of the lower Mersey—the finer sediments deposited by the river being the silts, marls, and sands, based on the coarser gravel that rests on the bunter sandstones below.

In this section, at a point 32ft. from the surface and 12ft. above sea-level, a flat discoidal waterworn implement apparently of coal-measure sandstone was discovered (fig. 2), perforated in the centre, the perforation narrowing towards the inside, as is generally the case with holes in stone, made by the rotation of a stick with sand, starting from the outsides and meeting in the middle. It is $5\frac{1}{16}$in. long, 4·4in. broad, and 1·5in. thick. It belongs to the group of perforated stones that were

used in the Neolithic and Bronze Ages for net-sinkers or weights for nets or for the heads of hammers. From its large size it probably belongs to the former class, and from the character of the perforation I feel inclined to refer it to the Neolithic Age.

The interest of this discovery consists in the fact that it proves the presence of man in the district during the time of the accumulation of the lower gravel in the stream of the Irwell, that took place under different physical conditions to those now met with, and at a time when the current was swifter than that to which the upper finer sediments covering the gravel are due. The find stands, in relation to the surface, just as the human remains found in the excavation for the Preston docks, and the implements met with in the submarine forests of Cardiff, and the coasts of Somerset, near Minehead and Porlock, are related to the surface of the existing alluvia in each district—with this sole difference that, in the latter cases, the forests have sunk beneath the sea since they were the hunting grounds of man. It is probable that Lancashire also stood at a higher lever at the time of the deposit of the ground at Irlam than it does now, and that the coarser materials of which it is composed were carried down from the upper reaches by the greater swiftness of the Mersey due to the greater fall. From all these considerations, I conclude that the find at Irlam belongs to the earliest phase of the occupation of Lancashire by Neolithic man.

FIG. 2.

NET SINKER.

HALF SIZE.

HARRISON AINSWORTH'S MATERNAL ANCESTORS.

BY ERNEST AXON.

THIS paper is complementary to one on the paternal ancestors of the Lancashire novelist printed in our *Transactions*, vol. xxvii. On his father's side Ainsworth's ancestors were, with one exception, men of no distinction, but his maternal ancestry was of different calibre. It was a pose with Ainsworth that he was of good family, and his desires seem to have been for a Jacobite, or at least a Church and King ancestry. Fate had ordained instead that paternally he should be descended from a line of small landowners unknown to history, and that his much more distinguished maternal ancestry should be the very antipodes of what he desired.

In each line, so far as it is known, Ainsworth's maternal ancestors were Dissenters. I do not propose to deal with all the maternal ancestors of Harrison Ainsworth. Though we genealogists usually confine ourselves to the paternal line of ancestry, it is a fact that every person has two parents, and four grandparents, and that usually each of the four grandparents belonged to a different family. Taking each line back for seven generations we find one hundred and twenty-eight ancestors, each representing, except so far as reduced by the marriages of cousins, as many families. From each of these one hundred and twenty-eight ancestors, and the number doubles in each generation further back, every

one is equally descended, and there is no physiological reason to lead us to believe that one family more than another is likely to have influenced the character or physique of their descendant. Now Ainsworth's ancestors within five or six generations included many families of distinction in their own localities, amongst them being Harrisons, Hornbys, Swarbricks, Coopers, Angiers, Mosleys, Touchets, and Bayleys. Of several of these families it happens that I have, from motives quite unconnected with Ainsworth, already compiled genealogical memoirs, the Bayleys,* Mosleys,† and the Angiers I hope to treat in a volume for the Chetham Society. For that reason I omit all but casual mention of them, and of several of the other families named I know very little. The remaining families are Harrison, Cooper, Touchet, and Swarbrick.

It was in 1802 that Thomas Ainsworth and Ann Harrison were married, and a few years later their eldest son William Harrison Ainsworth was baptised by his grandfather, the Rev. Ralph Harrison, minister of Cross Street Chapel. During the latter part of the eighteenth century a dissenting minister was almost inevitably the son of a dissenting minister, and almost as inevitably was the son-in-law or brother-in-law of a well-to-do merchant. The Rev. Ralph Harrison fulfilled both the conditions, being the son of the Rev. William Harrison and the son-in-law of one of the Touchets, a great mercantile family in Manchester. The Harrisons were a Kirkham family, and at the time when the parish registers begin, and with them the possibility of a pedigree of most families, they were already very numerous. The possession of a surname such as Harrison does not imply

* Printed in *Trans. L. & C. Antiq. Soc.*, vol vii., 1890, and since revised and enlarged.

† *Mosley Family Memoranda*, Chetham Society, 1902.

a common origin for all those bearing it in Kirkham parish, still less does it imply a descent from Robert Fitzhenry, founder of Burscough Priory, as suggested in General Sir Richard Harrison's *Recollections*. Fitzhenry is, of course, the exact synonym of Harrison, but the descendants of Robert Fitzhenry were called Lathom. Without trying to sort out the bewildering crowd of Harrisons in Kirkham parish, or to fathom their earlier ancestry, we will begin our pedigree in the reign of James I. Though we can find only two of them in the register of baptisms during the preceding reign, there were at that time about half-a-dozen adult Harrisons bearing the same name of Richard and living in Kirkham parish. The register sometimes omits and sometimes gives a residence which would help to distinguish them, but there are no wills or other available records enabling us to differentiate all the Richards or to prove their connection with each other. Three of them only need concern us, and all were apparently of the class of yeomen. One was Richard Harrison, of Freckleton, who had a wife Bridget, and a son Joseph baptised January, 1622-3. This son became a clergyman during the Commonwealth, and in 1662 was ejected by the Act of Uniformity from the chapelry of Lund in Kirkham parish. His son was a clergyman of the established church, and his numerous descendants include many distinguished clergymen, soldiers, and officials. The second Richard was Richard Harrison, of Newton, who married Margaret Renet in 1612. The third Richard, important to us, was Richard Harrison, also of Newton, contemporary with his namesake of Freckleton, and like him father of an early nonconforming minister. We know little of him excepting that he took the Protestation of 1641-2, and was, therefore, not a

Catholic as some of the Harrisons in his neighbourhood were. Richard had married in 1608 Annis Hornby, and nineteen years later his youngest son Cuthbert was born. Though it has often been stated that Cuthbert was the brother of the Rev. Joseph, it is evident from the parish register that such was not the relationship. Richard's son Cuthbert it was who began that succession of Harrison ministers, which continued almost to our own time. In six successive generations one Harrison at least was destined for the ministry, though in one generation the intended minister died shortly after leaving the academy. Cuthbert Harrison was baptised at Kirkham, 5th February, 1626-7, and was educated at Oxford and Cambridge, graduating at the latter University in 1651-2. Ordained after the Presbyterian fashion, he was for a few years minister of Singleton in his native parish. Thence he removed to Shankell-cum-Lurgan, co. Armagh. Shortly after the Restoration he fled from Ireland and returned to his own country, where he settled on an estate of his own called Bankfield, in Singleton Grange, situated in Kirkham parish, but far away from the parish church. This estate, increased in acreage, remained in the possession of his descendants for two hundred years, and is still held by a son of the husband of the Harrison heiress, though by another wife. Cuthbert Harrison continued preaching during the time of persecution, and took out a licence under the Declaration of Indulgence. After the licences were withdrawn, Harrison led the troubled life of a persecuted minister until his death in October, 1681. He had married Ellen, daughter of John Swarbrick (or Swartbricke), of Roseacre, and she survived her husband, and a second husband also, for many years. This family of Swarbrick were prominent men in the Fylde of the Parliamentary and Nonconformist party. A cousin

of Mrs. Harrison was that Captain William Swarbrick, M.A., whose books were plundered by the Earl of Derby's troops in 1643, and her brother Lawrence was a physician.

Several of the family were millers, the Elswick Mill being their property. The Swarbricks of the Fylde seem to have been sharply divided in religious opinion, several of them being Catholics and figuring in the Recusant Rolls, while the Roseacre Swarbricks were Nonconformists, and appear in the Churchwarden's presentments as "fanatics." One of Cuthbert Harrison's sons was intended for the ministry, but died soon after finishing his studies at the famous Nonconformist academy kept by Richard Frankland. The eldest surviving son was Richard Harrison, of Bankfield, gent. From the circumstance that his uncle, Dr. Swarbrick, bequeathed to him his "physick books, English, Latin, and manuscript," we may imagine that he was a physician, but apparently he was primarily a gentleman farmer. He died at the age of eighty-six in 1759, and his children seem to have inherited his longevity, for on one gravestone at Singleton there are recorded several of them whose ages ranged from seventy to ninety. Bankfield went to Richard, the eldest son. Two of the other sons were sea captains. The seventh child was the Rev. William Harrison, born in 1708, who appears to have been a graduate of Edinburgh. He was minister successively at Stand, at Buxton, and at Chinley. His annual stipend (including the grant of the Presbyterian Fund when at Stand) was £45. 0s. 6d. His expenditure in the year 1735 amounted to £37. 16s. 9d., which seems not very extravagant for a minister, his wife, and two children. In later years he was even better off, and in the last year or two of his life was well off, having inherited a competence from his brother-in-law. He was a Presbyterian of the English variety, and his "steadiness

in not making improper concessions to the managers of the Independent Fund," was particularly noticed. From this circumstance, from his allowing his children to learn dancing and sending one son to Warrington, we may conclude that he did not belong to the straightest sect of the Dissenters. Indeed, he was of that Arian school which led the way for Unitarianism in the Presbyterian churches.

His gravestone at Chinley and that of his wife at the same place, records the pedigree of each back to an ejected minister. He died in 1783, aged seventy-five. His wife was Ann Cooper, daughter of the first minister at Hyde Chapel, Gee Cross, and grand-daughter of the Rev. Samuel Angier, of Dukinfield. This marriage brought into the Harrison family the blood of the Mosleys as well as that of the Angiers, and the perhaps more important Cooper property. Of the large family of the Rev. William Harrison, one was a successful surgeon, two or three were unsuccessful tradesmen, one of the latter being last heard of as a soldier in a regiment of royalist soldiers during the American Revolution. The eighth child was the Rev. Ralph Harrison. He was born in 1748 at Buxton, not at Chinley, as has been stated. He entered the Warrington Academy in 1763, and had charge of Hale Chapel from 1767 to 1769. At the age of twenty-one he became minister at Shrewsbury, whence at twenty-three he came to Manchester to be joint minister of Cross Street Chapel. There he remained until his death in 1810, though he did not preach after 1809. He was for a time Professor of the Greek and Latin languages and of polite literature in the Manchester Academy. Like most dissenting ministers of his time, he was a schoolmaster, and, unlike most ministers, he was a shrewd business man. His investments in land and property in Manchester showed a foresight of the increasing value of land in the growing

town, and were rewarded so handsomely that he was able to start his sons in business with considerable capital. It is, however, neither as a minister nor as a business man that Ralph Harrison has most claims to remembrance, but as a musician. In 1786 he published a collection of hymn tunes, which had a considerable vogue, and was a means of cultivating and increasing amongst the Lancashire populace a love of sacred harmony. The collection included about a score of Harrison's own compositions, and some of these bore names associated with his family history—Bankfield, Dukinfield, Kirkham, Dedham, and Warrington. Of the last, a story is told that an Oldham workman tramped to Manchester merely to see the composer of "Warrington." These hymns of Harrison's are no longer in general use, but "Warrington" is in the latest edition of "Hymns, ancient and modern." Ralph Harrison married Miss Touchet, and, like all his ancestors, had a large family. His eldest daughter was the mother of Harrison Ainsworth, and his eldest son was the Rev. William Harrison, of Blackley, a man of considerable ability, who, having no ambition, was content to perform the humble duty of minister of a country chapel for half a century. One of the Rev. William's sons was Henry Harrison, a clever and erratic man, an attorney by profession and a poet by nature, the other was the well remembered Dr. Bower Harrison, of Higher Broughton. The other sons of the Rev. Ralph were all Manchester merchants. One of them, John Harrison, inherited his father's musical abilities and interests, was a first violin at the Manchester concerts, and afterwards leader of the York Musical Society. His son, the Rev. Dr. John Harrison, was a skilful viola player, and his son, Mr. John Harrison, completes the tale of four generations of amateur musicians of more than average distinction.

Harrison Ainsworth's maternal grandmother was by birth a Touchet. The Touchets had, at the time of Ainsworth's birth, been Manchester men for about a century. They were wealthy and bore an aristocratic name, so that it is not surprising that amongst their descendants there arose a belief that they were of the same family as the Touchets, Lords Audley, and Earls of Castlehaven. Ainsworth had this belief as is shown by the Christian name he gives himself in his autobiographical novel, *Mervyn Clitheroe*, Mervyn being the Christian name of two of the Earls of Castlehaven. This general theory of origin, probable enough, was specialised into the belief that the later Touchets of Manchester were entitled to the earldom of Castlehaven, and that the Government had offered to revive it in their favour, an offer which was declined. It is certain, however, that the Touchets of Manchester were not descended from any of the Earls of Castlehaven, and very doubtful in they were descended from the earls' forebears, the Lords Audley. The Touchets were considerable landowners in Cheshire at an early date. Sir John Touchet married the sister and heiress of Nicolas Lord Audley, of Helegh, and henceforward its interests were not even mainly Cheshire, the principal estates of the family being in Staffordshire and Cornwall. The descendants of this marriage bore from 1402 to 1616 the title of Lord Audley, and for the next one hundred and sixty years that of Earl of Castlehaven. An uncle of the Touchet who married the Audley heiress, was seated at Nether Whitley, in the parish of Great Budworth. The mediæval pedigree of this family has never been worked out in detail, and little is known of younger branches. But early in the sixteenth century one of the family married a Birkenhead, and the Birkenheads owned amongst other estates that of

Crowton, in Weaverham parish, and this estate was entailed on the Touchets of Nether Whitley in case of the failure of the Birkenhead line. This circumstance renders it probable that the Touchets who are found at Crowton at the end of the sixteenth century were of kin to the owners of Crowton, the Birkenheads, and, therefore, a branch of the Touchets of Nether Whitley. The dates would allow Thomas Touchet, of Nether Whitley, who married Margaret Birkenhead, to be the grandfather of Richard Touchet, of Crowton. Presumably the latter was the father of John Touchet, of Ainsworth, in Crowton, husbandman, who was certainly the father of three sons, one of whom, Richard Touchet, of Crowton, yeoman, was a parliamentary soldier. For his share in the battle of Nantwich he was, by the royalist party, proclaimed guilty of high treason, but it does not appear that he was any the worse for this. Another son was Robert Touchet, and I take him to be identical with Robert Touchet, of Warrington, yeoman, whose will was dated 1695. He mentions that he was aged and had great-grandchildren. One of his legacies was to his "kinsman," Richard Touchet, of Warrington. The precise relationship was probably that of a great-nephew, the intermediate relation being possibly a Touchet, of Alvanley, Frodsham, one of the early Quakers. Richard was a hatter by trade, and probably was not in a good position in life. His son Thomas was the founder of the Manchester family. I do not know that any pedigree of the Manchester Touchets goes beyond this Thomas, but the evidence I have collected leaves no possible doubt that he was a Warrington man and the son of Richard Touchet. Baptized in February, 1678-9, he was still living in Warrington in 1704, when he married Mary Sworton, a lady five years older than himself, and probably a widow. I cannot help

thinking that she had means, for her husband, who carried on the trade of a pinmaker, very soon afterwards removed to Manchester, and blossomed into a merchant. He was very successful and became wealthy. Shortly before his death he built a house in Deansgate, which was regarded as one of the principal mansions in the town, and is figured in Casson and Berry's map. He died in 1744 aged sixty-six, and was buried at Cross Street. His will proves his connection with Warrington, for he mentions his brother and sister there. To these he left annuities, and he divided amongst his children nearly £20,000. His sons were all great merchants in Manchester and London. The three most closely connected with Manchester were John, Peter, and Thomas, steady going men, content to follow in their father's footsteps. Samuel, who was in London, was at once the genius and the evil genius of the family. A man of boundless ambition and a bold speculator, everything went well with him for a time. He was a member of Parliament and a financial power in the metropolis. In 1761 he had what was described as a "rub," but he persuaded his creditors that he had an overplus of £109,000, and their confidence being restored he continued in business. Two years later the crash came. He suspended payment at a time when he owed £309,000, and had according to his reckoning assets worth £22,000 more. It was one of the biggest failures of the century. James Heywood, in a private letter to his friend Edward Chetham, says: "His insatiable ambition for aggrandising himself, and his extensive desire of monopolising business from almost every quarter of the globe, Icarus-like soaring too high, has occasioned this downfall, and plunged him into such a labyrinth, in which he will find difficulty to extricate himself. Had he moved in his own

proper sphere of life, kept to the Manchester trade, and as our Church catechism advises, to learn to get his own living in that state of life unto which it shall please God to call him, he might then have lived in affluence and reputation, and have provided for his numerous family. But some persons are for crowding too much sail, by which unskilful method many a vessel has been shipwrecked." Samuel Touchet never retrieved his fortunes, and his estate appears to have paid only eight shillings in the pound. He retained his political friends, but Horace Walpole, who gives evidence of this, describes him as "a broken merchant of a very bad character," while Junius has a characteristic sneer at his misfortunes. His failure was the immediate cause of an Act of Parliament, which withdrew from insolvent merchants who were M.P.'s the privilege of Parliament, which up to and including Touchet's case had protected them from bankruptcy. His children were in the Indian service, and were intimately associated with Warren Hastings. Samuel Touchet's failure involved the Manchester brothers, but the creditors showed their respect for their characters by allowing them thirty pounds a month each to manage the Manchester business for two years, while Samuel Touchet's affairs were being arranged. Later on the Manchester brethren quite retrieved their fortunes, and, until the family died out in the male line two generations later, the Touchets were leaders of the dissenting interest in Manchester, and, though by reason of that dissent they did not fill any public offices, their wealth and high character made them a power in the town.

APPENDIX I.

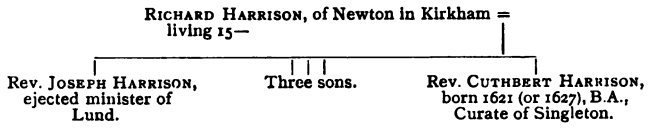
ANCESTRY OF REV. CUTHBERT HARRISON.

The surname Harrison is a patronymic and means "son of Harry," otherwise Henry. Henry has for centuries been a common Christian name in England, and each Henry living during the period when permanent surnames were being evolved was a potential ancestor of a Harrison family. That being the case the possession of the same surname is not even *primâ facie* evidence of kinship with others bearing that name. Harrisons were numerous in most, if not all, of the parishes in northern Lancashire, especially in those of the Fylde district. In the parish of Kirkham, in which Bankfield is situated, there have been Harrisons in great numbers from the early part of the sixteenth century, and when the parish registers begin to record the residences, about 1607, they show that Harrison families were living at Freckleton, Weeton, Kirkham, Newton, Clifton, and other parts of the parish.

The means of differentiating the different families are, prior to the early part of the seventeenth century, very inadequate, as the parish registers, though beginning in 1540, do not at first give residences, and the wills, which do not begin very early, are, many of them, only known to us from a volume in the British Museum (Add. MSS. 32115) which contains abstracts, not necessarily accurate, of wills of which the originals have been lost.

There are two printed pedigrees of Kirkham Harrisons. One is that printed in Colonel Fishwick's *History of Kirkham*, and the other is one which was placed on record at the College of Arms during the nineteenth century, and is printed in *Miscellanea Genealogica et Heraldica.**

(1) Fishwick's pedigree in its early generations, may be summarised:—



* This pedigree shows the Rev. Joseph Harrison, curate of Lund Chapel, to be ancestor of Sir Thomas Harrison, chamberlain of the city of London, knighted 1752; Sir George Harrison, Receiver-general of Land Tax and counsel to the War Office, knighted 1831; Benjamin Harrison, archdeacon of Maidstone; General Sir Richard Harrison, G.C.B., &c., &c.

(2) The official pedigree is as follows:—

WILLIAM HARRISON, of the parish of Kirkham = living 1573.

RICHARD HARRISON, of Freckleton in Kirkham = Bridgett, bur. 3rd Jun., 1651.
bap. 7th Feb., 1573, at Kirkham, and bur. there 3rd May, 1657.

Rev. JOSEPH HARRISON, of Newton with Scales in Kirkham, curate of Lund; bap. 5th Jan., 1623-4.

If these pedigrees were accurate we could, by putting them together, ascertain the ancestry of the Rev. Cuthbert Harrison as far back as his grandfather. Colonel Fishwick's pedigree is, however, not correct in giving the two ejected ministers (Joseph* and Cuthbert) as brothers. That they were not brothers is shown by the entries of their baptisms in the Kirkham register:—

1622-3, January 5th. Joseph fil. Rich: Bridgett Harrison de Freckleton.

1626-7, February 5th. Cuthbte Harison filii Rico et Agnes de Newton.

Of pedigree No. 2 it may be remarked that on very insufficient evidence it assumes that the father of the Rev. Joseph Harrison was identical with the Richard Harrison, son of William Harrison, who was bap. at Kirkham, 6th January, 1573-4, not 7th February, 1573. If, as is possible, the Richard bap. at that date was identical with the Richard, son of William, who was bur. 23rd May, 1583, the official pedigree breaks down at once. There was a Richard Harrison, son of Cuthbert, bap. 16th November, 1580, who is more likely to have been identical with Richard Harrison, of Freckleton, for we know, from the will of Cuthbert Harrison, that he lived at Freckleton. Pedigree No. 2 avoids the mistake of making Joseph and Cuthbert brothers.

The pedigree of the Harrisons of Bankfield and of their descendants can be proved in each generation by contemporary evidence from early in the seventeenth century to the present time. Absolute proof has not been found for anything prior to the baptism of the Rev. Cuthbert Harrison, excepting the facts that his father was Richard Harrison, of Newton, and his mother was Agnes. There can be no reasonable doubt that the parents were the Richard Harrison and Annes (*i.e.*, Agnes) Hornby, who were married at Kirkham, 7th October, 1608. The question is—Whose son was Richard Harrison, of Newton, the husband of Annes Hornby? To be married in 1608 probably implies birth before 1588. If we take the baptisms at Kirkham from 1540 to 1588 we find that only the following Richards were baptised:—

1573 [-4], January 6th. Richard, son of William Harrison.

1580, November 16th. Richard, son of Cuthbert Harrison.

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* Ambrose Harrison, an elder brother of Joseph, was a clergyman in the neighbourhood of Wigan in 1627 (*Chester Marriage Licences*, iii. 93).

Therefore, only two Harrisons named Richard are recorded as having been baptised in that long period. Probably the whole register is imperfect, and is certainly so at the most probable time for the birth of a man married in 1608, viz., about twenty-five years earlier.

Contemporary with Richard Harrison, of Newton, say in the first twenty-seven years of the seventeenth century, we find several Richards who were adult married men. In the registers, at the dates mentioned, children were baptised or buried whose fathers bore the name Richard, and from the addresses and the wife's name we are able to resolve the fathers into three or four persons:—

1605. Richard (1).
1608. Richard (2).
1609, 11, 13, 14, 15, 17, 17-8. Richard of Newton (3).
1614. Richard of Freckleton (4).
1615-6. Richard, wife's name Agnes (5).
1618-20, 1626-7. Richard of Newton, wife's name Agnes (6).
1620, 1623-4. Richard of Newton, wife's name Margaret (7).
1622 3. Richard of Freckleton, wife's name Bridget (8).

Of these No. 1 we cannot identify; No 2 we know from another source to be Richard of Freckleton; No. 3 prior to 1614 represents Richard Harrison, of Newton (5), described as senior in 1641-2, and husband of Agnes Hornby, after 1614 it is either the same man or Richard Harrison, of Newton, junior (7); No. 4 is no doubt identical with No. 2; No. 5 and No. 6 are certainly one man, the father of Rev. Cuthbert; No. 7 is Richard Harrison, of Newton, called junior when his wife was buried 1629; No. 8 is the father of Rev. Joseph, probably identical with Nos. 2 and 4. We thus get—

(1) Richard Harrison, of Freckleton, whose wife, perhaps a second one, was Bridget, occurring 1605-1623.
(2) Richard Harrison, of Newton, married 1608 to Annes (Agnes) Hornby. Described as senior in 1641-2. Occurs 1609-1627.
(3) Richard Harrison, of Newton, married 5th May, 1612, to Margaret Renet. Described as junior, 1629. Occurs 1615(?)-1624.

The first of these, Richard Harrison, of Freckleton, was probably not closely related to No. 2. We take him to be Richard, son of Cuthbert, bap. 16th Nov., 1580, and named in the will of his father, Cuthbert Harrison, of Freckleton. This will only exists in abstract and the date of probate is not known. The will is dated 13th Dec., 1588, and the testator mentions his sons Richard and James and his daughters Emlin and Grace, appoints his brother-in-law, James Bradeley, and his uncle, George Harrison, executors, and his father-in-law, George Haighton, and his stepfather, Peter Mason, to be supervisors. The inventory amounted to £105. 18s. 7d. No. 3 Richard Harrison, of Newton, we are quite safe in identifying with the Richard who is named as son in the will of William Harrison, the elder, of Newton, for the testator gives the Christian name of his son's wife. The will, copied from Add. MSS. 32,115, is as follows:—

"William Harrison the elder of Newton in the parish of Kirkeham makes his will the last of October 1612 Gives his body to bee buryed

within the parish church yard of Kirkeham Hee gives unto Margret his wife one moyety of his tenement dureing her life and the other moiety to Richard his son and to his issue by Margret his wife and for want of such issue then to John Harrison another of his sons Hee gives unto his son Richard all his husbandry geare All the rest and residue of his part of goods after his legacies and funerall expenses discharged hee gives unto John his son And hee makes his said sons Richard and John his executors Hee gives unto his grandchild Edward Horneby 20s. He gives to his daughter Elizabeth 5s. Hee gives unto the children of his Cosen William Harrison 4s. Hee gives to John Harrison his brother John's son 12d. His inventory amounts to 86l. 8s. 0d."

This will throws no direct light on the second Richard, the object of our search. There is a reference to the "children of his cosen William Harrison," but no names are given, and the amount of the legacy suggests that the children were still young. It is scarcely probable that the husband of Agnes Hornby was among the number. The mention of the brother John's son John does not help, as we know from the will of that brother, John Harrison, of Newton, dated 20th March, 1612, that he had only two children, John and Allison. There are no later wills of Harrison of Newton until after the death of Cuthbert's father. In 1660 John Harrison's will was made, and in 1668 that of the Rev. Joseph Harrison, of Newton-cum-Scales. Therefore, to the present the name of the grandfather of the Rev. Cuthbert Harrison has not been found.

The Rev. Ralph Harrison, who was eleven years old when his grandfather (the son of the Rev. Cuthbert) died, and would know all the family traditions as to his ancestors, wrote "Richard Harrison is the remotest ancestor I am able to trace on my father's side. He lived at Newton, near ——." This was the father of the Rev. Cuthbert. Dr. Bower Harrison, nearly a century later, wrote that this Richard was born in 1580, and was the son of a former Cuthbert. The Richard born 1580 was probably, as has been mentioned, Richard, son of Cuthbert of Freckleton, and so was more likely to have grown up into Richard Harrison, of Freckleton, than into his namesake of Newton.

In the compilation of this pedigree I am much indebted to various members of the family for various items of information, and must express my thanks to Mr. Audley H. Ainsworth for permission to make use of material collected by him; to Miss Harrison, of Hawkshead, for the loan many family documents; to Mr. Howard J. Harrison, of Hawkshead, for access to the Rev. Ralph Harrison's "Extracts," from which I have quoted the passages to which the initials "R. H." are appended; to Mr. Charles W. Harrison and his brothers, the late Mr. W. Gowland Harrison and the late Mr. John Harrison.

APPENDIX II.

HARRISON OF BANKFIELD.

RICHARD HARRISON, of Newton, in the parish of Kirkham, co. Lancaster. Apparently the Richard Harrison, senior, of Newton with Scales, who took the Protestation in 1641-2. He is presumably identical with Richard Harrison, of Newton, who was buried at Kirkham, 6th August, 1648. Marr. at Kirkham, 7th Oct., 1608, Annes (Agnes) Hornby, and had issue:—*

ANNES, bap. at Kirkham, 12th August, 1609, as daughter of Richard of Newton.

WILLIAM HARRISON, bap. at Kirkham, 22nd November, 1611, as son of Richard of Newton; bur. at Kirkham, 25th March, 1612-3, as son of Richard.

JOHN HARRISON, bap. at Kirkham, 5th January, 1615-6, as son of Richard and Agnes. He, or a John, s. of Richard, of Newton, bap. 15th March, 1617-8, was the John Harrison, of Newton, whose will dated 6th June, 1660, was proved 16th April, 1662, by the widow, Anne Harrison, of Lea. Her first husband was bur. 12th June, 1660, and her second was John Harrison, of Lea. (Earwaker's *Harrison Will Case.*) John Harrison, of Newton, had issue three daughters, Margaret, Elizabeth, and Anne, all minors in 1662.

JENET, bap. at Kirkham, 30th October, 1618, as daughter of Richard and Annes, of Newton.

WILLIAM HARRISON, bap. at Kirkham, 25th October, 1620, as son of Richard and Agnes, of Newton.

MARY, bap. at Kirkham, 8th September, 1622, as daughter of Richard and Agnes, of Newton.

CUTHBERT HARRISON, bap. at Kirkham, 5th February, 1626-7, as son of Richard and Agnes, of Newton. (See below.)

REV. CUTHBERT HARRISON, of Bankfield, in the parish of Kirkham. Baptised at Kirkham, 5th February, 1626-7, as son of Richard and Agnes Harrison, of Newton. The following interesting account of

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*Several others, who may also have been children of Richard and Agnes, were baptised at Kirkham, but the register does not give details sufficient to justify their inclusion in this list.

his life was written by his son, Richard Harrison, for the information of a younger brother, Paul:—*

"Dear Brother,—I am greatly surprised that thou should be a son of a reverend worthy and ingenious divine, and (which is far more valuable) a conscientious and pious Christian of the primitive stamp, with whom the world and things of sense were of no value when in opposition to God and duty, and be ignorant of thy extract, and wholly of the life and sufferings of him who is now inheriting the promised blessedness of the righteous in glory. I confess, in the place where I have lived to this day, and where thou spent half of thy time, there is yet little to be found besides ignorance, superstition, and ceremony; and whoever strenuously approved these (if dead), then all imaginable endeavours would be used to bury in oblivion his piety and endeavours to spread divine knowledge and holiness; which made it very difficult with me to recover good vouchers for our father's life and hardships, being but nine years old when he died. Soon after Dr. Calamy's two volumes of the abridgment of Mr. Baxter's *Life and Times* came out, [1713] I heard thereof, and found our pious father only named as ejected at Singleton (Lancashire); and the Dr. giving a promise of an appendix, I was solicited and prevailed with by my neighbouring Dissenting ministers to rectify the mistake, and to draw up a short character of him, according to what written vouchers I had, but did not expect it to be printed, because his being ejected in Ireland did not agree with the Dr.'s title-page.

"Our father was the youngest of five brothers, sons of Richard Harrison, of Newton. The testimonial of his ordination is in these words:—

> Whereas Cuthbert Harrison, Batchilour of Arts, aged about 24 yeares, hath addressed himselfe unto us, authorised by ordinance of Parliament of the 28 of August 1646, for ordinacion of Ministers, desireing to be ordained a Presbiter beinge chosen by the inhabitants within the chapellrye of Singleton within the County of Lancaster to officiate there and haveinge been examined by us the Ministers of the seaventh classis and found sufficiently qualified for the Ministeriall function accordinge to the rules prescribed in the said ordinance, And thereupon approved wee have this day proceeded solemnly to set him apart to the office of a Presbiter and worke of the Ministry of the Gospell by layinge on of hands by us here prsent with fasting and Prayer.
>
> By vertue whereof wee doe declare him to be a lawfull and sufficiently Authorised Minister of Jesus Christ: in testimony whereof we have here unto put our hands the 27 of November, 1651
>
> RICHARD BRIGGS
> JOHN LAPPYE
> RICH: REDMAN.

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* The bulk of this letter was printed in the *Christian Reformer*, 1843, by John Harrison, but has not hitherto been published *in extenso*.

"For his education at Cambridge, and ordination in Kirkham Church, our uncle, Dr. Swarbricke, was my voucher. Another voucher is in the words following:—

> By the Commissioners for government and management of affairs in Ireland, upon consideration had of the petition of Cuthbert Harrison, minister of the Gospell at Shankell cum Lurgan, in the county of Armagh, it is ordered that the petitioner have the tithes of Shankell aforesaid assigned unto him, and accordingly (in case such assignment do not break the union of the parishes, or that the said tithes be not already disposed of) the Commissioners appointed for selling of tithes and glebes in the said county of Armagh are to forbear selling or disposing of them; and it is also ordered that the petitioner shall be supplied what the profits of the said tithes shall appear to fall short of his former salary of £100 per annum, in such manner as other ministers shall be supplied in like cases.
>
> Dated at Dublin, the 14th day of July, 1660.
>
> CHARLES COOK
> WILLIAM BURY.

"The Bishop's licence I have seen, but now have it not. It was of no service to him against the Conventicle Act. The King's licence is as follows:—

> Charles R. Charles, by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c., to all Mayors, Bayliffs, Constables, and other Our Officers and Ministers, Civil and Military, whom it may concern, Greeting. In pursuance of Our declaration of the 15th of March, 167½, We have allowed, and We do hereby allow of the *Meeting-house in Elswick Lees, in the Parish of St. Michaels in Our County of Lancaster*, to be a place for the Use of such as do not conform to the Church of England, who are of the Persuasion commonly called *Congregationall*, to meet and assemble in, in order to their publick Worship and Devotion And all and singular Our Officers and Ministers, Ecclesiastical, Civil and Military, whom it may concern, are to take due notice thereof. And they, and every of them, are hereby strictly charged and required to hinder any tumult or disturbance, and to protect them in their said Meetings and Assemblies. Given at Our Court at Whitehall, the *16th* day of *July*, in the 24th year of Our Reign, 1672. By His Majesties Command. CLIFFORD.*

"This licence served him but a short time, for the Parliament meeting declared them illegal, and then he preached in his own house at Bankfield, as he had formerly done, before that he had obtained the licence, and also at several houses in and near Elswicke, very privately in the night, to such as would adventure to hear him. He often went into Ireland to visit his beloved people there. He practised physic with good success,

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*This licence is still in existence and a facsimile was issued by Mr. W. Gowland Harrison.

whereby he supported his family and gained the favour of the neighbouring gentry. He baptized us his own children, with many more. Mr. Richard Clegg, vicar of Kirkham, fell violently upon him, first in the Ecclesiasttcal Court, for preaching, marrying one James Benson, of Wharles, and baptizing a child of his, and got both him and Benson excommunicated. Our father's absolution from the censure of that time I have, dated sexto die Mensis Martii, anno Domini, 1677. Signed, Guliel. Wilson, Reg. Dep. L. Flogge, Sur.

"He sometimes repaired to the parish church at Kirkham, particularly one Lord's-day, whilst he was under the aforesaid censure, and took his place amongst the gentlemen in the chancel. Mr. Clegg, the vicar, who wrote his prayer before sermon and all his sermons in characters, was got into the pulpit, and looking aside and seeing him come in and place himself, lost his end. He could not find it again, and was silent for some time, then ordered the churchwardens to put him out. They went to our father, and told him what Mr. Clegg had ordered, and desired that he would go out. He refused, and said that except that Mr. Clegg would put him out, he would not go. Mr. Clegg then desired Mr. Christopher Parker, who was justice of the peace, and then in church, and sat within six feet of our father, to put him out; but Mr. Parker refused, and said that he would not meddle.

"Then Mr. Clegg went to our father and took him by the sleeve and desired him to go out. He went along with Mr. Clegg, who opened the chancel door; and he was no sooner out, but he exclaimed with a strong voice, 'It's time to go, when the Devil drives!' Thou canst scarce imagine a greater disorder than was reported to have been in the church at that time.

"Shortly after, the vicar sued my father at common law, upon the statute called Qui tam, for £20 a month, for six months absenting from that church, and the case was brought for trial at the assizes at Lancaster, but I know not the judge's name. Our father in his defence proved that he was at church one Lord's day, in one of the months, on his journall to Chester, being cited to appear and answer a libel of Mr. Clegg's; a Lord's day in another month; and under the church censure for the other time; and that he went to church and was put out as aforesaid. The judge was hearty, and after he had summoned up the evidence, he told the jury there was fiddle and be hanged and fiddle not and be hanged. The defendant was under church censure, which might prevent his going to church—goes to church and is put out, and sued upon the statute for not going to church. Gentlemen, pray consider it. The jury brought in for the defendant, and all costs were thrown upon Mr. Clegg, with many affronting scoffs. I need not mention vouchers, because the aforesaid proceedings were public and known to many hundreds of people, and at this time related in discourse by some as heard from fathers or grandfathers. Report is that our father was again troubled in the Ecclesiastical Court, and under censure at the time of his death, which was serene and comfortable, in October 1681.

"If the other account be 1680, it is a mistake, for his will bears date 4th of August, 1681, and the Inventory the 25th of October following,

which two papers came to my hands from Edmund Hornby, Esqr. since I gave the character to Dr. Calamy.

"Great entreaty was made to Mr. Clegg to suffer his body to be buried in the church, who was prevailed with, and he was interred a little within the great doors, which has since been the burying-place of our family. Notwithstanding, Mr. Clegg fixed upon his grave the following epitaph:—

Here lies Cud,
Who never did good,
But always was in strife.
Oh! let the knave
Lie in his grave,
And ne'er return to life!

Which Mr. Lowd, of Kirkham, pulled off, and fixed this:—

Here lies Cud,
Who still did good,
And never was at strife
But with Dick Clegg,
Who furiously
Opposed his holy life.

"I am far from making any tart reflections, but leave observations to thyself, and conclude that the righteous shall be had in everlasting remembrance, but the memory of the wicked shall rot. I suppose thou wilt wonder I say nothing of his sufferings in Ireland. The reason is, because I remember not to have heard of them any farther than that he narrowly escaped with life in a ragged disguise for England, and that his beloved people there preserved his goods for him.

"The place where the chapel stood in Singleton was on the back of the slated house a little further than the pinfold in the road towards Kirkham, and upon the restoration of King Charles was pulled down, and the said slated house formed out of the materials and turned into an alehouse and so continues. At the time when our father officiated there and till the restoration, the revenues of Kirkham were divided into three, whereof the then vicar had one, Lun Chapel another, and Singleton the third."

The following particulars supplement Richard Harrison's account: As his son says, Cuthbert Harrison was educated at Cambridge, and he graduated there, B.A. 1651-2 (*Cambridge University Register*). Apparently, however, he had spent some time at the sister university, for he was a senior sophister (*i.e.*, a third year man) when on 13th June, 1651, he was admitted "from Oxford" as a pensioner of Clare College and pupil to Mr. Jackson (*Clare College Register*). His name does not occur in the Oxford matriculations as printed by Joseph Foster. At his ordination he became minister of Singleton Chapel, in Kirkham parish, but about six miles from the parish church, and he remained there at least until 9th June, 1654, when he received a certificate from the Commissioners for approbation of public preachers that he was qualified to preach the Gospel, and fit to receive an augmentation (*Lancashire Royalist Composition*

Papers, iii. 164). Before 14th July, 1660, he became minister at Shankell-cum-Lurgan, co. Armagh. Of his life at Shankell we have no particulars, but his departure from Ireland seems to have had some connection with a mysterious threatening letter, still extant, which he received apparently in 1662. Although the Act of Uniformity of 1662 has been given as the reason for his leaving Shankell that cannot be correct, for that Act did not apply to Ireland, and long before the Irish Act of Uniformity (1665) was enforced Cuthbert Harrison was back in England.

Soon after the ejection of the nonconformist ministers, a number of them and some leading nonconformist laymen were accused of complicity in a plot against the King. Whether the "plot" had any existence excepting so far as fomented by the paid agents of the Government, is a moot point, but many Lancashire nonconformist ministers and laymen were imprisoned in connection with it. Whether Cuthbert Harrison suffered in this way is not certain, but he was under suspicion, and at the Lancaster assizes in March, 1663-4, a letter was in the hands of the judges in which "Mr. Harrison of the File Country"* is included in a list of the "chiefest agents and trustees" of the plotters. (Evan Price's "Eye-salve for England," 1667, quoted in *Local Gleanings*, n.s. 1, 369.) In August, 1665, "Mr. Harrison of the Fyld" was included in a list of "persons fit to be secured," *i.e.*, arrested on suspicion of connection with another rebellion.†

Apparently, immediately upon his return from Ireland, Cuthbert Harrison had settled at Bankfield or Singleton Grange in Little Singleton, and close to the chapel which he had served before going to Shankell. He lived on his own estate, which remained in the possession of his descendants until 1850. How Cuthbert Harrison acquired Bankfield is not certain. According to one account (Rev. W. Thornber's *Blackpool*, 1837, p. 306) he purchased it. Burke's *Landed Gentry* (Hornby of Dalton) says "Hugh de Hornby, esq., of Bankfield," was ruined by the civil wars, and sold Bankfield to the family of Harrison. Another account is that the estate of Bankfield was given to Cuthbert Harrison by his wife's sister, Mrs. Hornby, who died without issue. (Baines's *Lancashire*. Ed. by Croston, v. 372). The probability is that Harrison purchased a small estate at Bankfield within Singleton Grange, from one of the numerous Hornbys in the locality, and that it was increased by later generations of the family. There was no Hornby who was sufficiently a cavalier to have to compound for his estate, and the Mrs. Hornby who was Mrs. Harrison's sister did not die without issue.

When the Declaration of Indulgence was issued, Cuthbert Harrison took out a licence "to be a Congregational Teacher in his house in Singleton Grange," and his house and the meeting house in Elswick Lees, in the parish of St. Michaels, were licensed, presumably for his use, as Congregational meeting houses. All three licences were dated 16th

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* Possibly it was Joseph Harrison of Lund, and not Cuthbert Harrison, who was supposed to be implicated in this plot.

† Sir Roger Bradshaigh's Letter Book. *Trans. Hist. Soc. L. & C.*, lxiii., 146.

July, 1672. On 28th October, 1672, the house of Cuthbert Harrison in Lancaster, Pr. [*i.e.*, Presbyterian] was licensed. We have found no trace of Cuthbert Harrison in the county town, and it is probable that the entry is imperfect, some place in the county being omitted from the record of the licence.*

Richard Harrison mentions the trouble between his father and Richard Clegg, vicar of Kirkham, but he does not state that one cause of the trouble, and perhaps the earliest, was a dispute about tithes. In Trinity term, 1676, Clegg proceeded against Cuthbert Harrison and John Hale, of Singleton Grange, "in a cause of tithes."† The case with reference to preaching, marrying, and baptising was probably a little later, and Cuthbert Harrison was excommunicated, receiving absolution 6th March, 1677-8. No sooner free from one trouble than another came, as is shown by the following letter, preserved in the *Churchwarden's Presentment Books*, in the Chester Diocesan Registry, and dated only eleven days after Cuthbert Harrison was absolved from his earlier censure:—

"I Present Mr. Cuthbert Harryson of Singleton in the parish of Kirkham for practiseing phisicke with out Licence (except from Mr. Barrow) as also for keepeing two Children of his from publicke Baptisme, (or rather for his babtiseing of them himselfe he being excomunicat; and not according to the liturgie, and for that his wife hath not after her delivery at the birth of either of the said Children, returned her publicke thanks. RICHARD CLEGG.

"Garstang, March the 17th, 167$\frac{7}{8}$."

Cuthbert Harrison died in 1681, and was buried at Kirkham, 16th October, 1681. The register gives his name "Cuthbert Harrison" with nothing to show his profession. The will of Cuthbert Harrison mentioned by his son was proved in the Richmond registry, as appears by the calendar now at Somerset House, but the will is lost. Cuthbert Harrison married, probably about 1660 and certainly before 8th February, 1671-2, when he is named in his father-in-law's will, Ellen, daughter of John Swarbrick (or Swartbricke), of Roseacre, Kirkham, yeoman. She married secondly Joseph Green, of Singleton Grange, yeoman. This second marriage appears to have been in or before 1684, for in that year the churchwardens of Kirkham presented "Joshuam Green et Ellinam ux. eius for being married clandestinely by Robert Waite, minister of Bispham" (*Presentment Books at York*). If these were the same people the churchwardens had given the wrong Christian name for the husband. The registers at Bispham do not supply the exact date, there being a break about that time. Excommunication usually followed a presentment. The marriage had certainly taken place before 29th October, 1691, when a settlement for her jointure was made of a moiety of Singleton Grange (Fishwick's *Kirkham*, p. 188). In 1696 she was named as Ellen Green in her brother's will. She was a widow and "aged and infirm of body," when on 4th August, 1716, she made her will, which was proved in the Richmond archdeaconry, 16th July, 1719. One of her legacies was half a

* Lyon Turner's *Original Records*, pp. 526, 570.
† *Chester Consistory Court Books.*

guinea "to such person as shall preach a sermon at Elswicke Chapel upon the occasion of my death." She was buried at Kirkham, 9th May, 1719.

As Cuthbert Harrison baptised his own children their names are not recorded in the parish register. From other sources we know of the following children :—

WILLIAM HARRISON. Was intended for the nonconformist ministry, and on 24th June, 1680, entered the academy of Richard Frankland, M.A. He died young, and was bur. at Kirkham, 22nd November, 1681.

RICHARD HARRISON, bur. at Kirkham, 27th May, 1672 (not named in R. Harrison's *Extracts*).

RICHARD HARRISON, of Bankfield (see below).

PAUL HARRISON, described as of Bankfield in the will of his uncle, Dr. Swarbrick, 1696, and named in his mother's will, 1716. Was of Poulton-le-Fylde and afterwards of London, where he died s.p. 4th May, 1749. He was twice marr., one of his wives dying of the sweating sickness in November, 1741.

CLAUDIA, of Bankfield, in 1696, when named in her uncle's will. Probably married . . . Hull, of Poulton. Mrs. Green mentions her grandchildren Elling Hull, of Poulton, William Hull, and George Hull.

RICHARD HARRISON, of Bankfield, gentleman. Born 22nd September, 1672 (R. H.). To him his uncle, Dr. Swarbrick, left his "physick books, English, Latin, and manuscript," and the residue of his estate. In 1701, when he was styled Richard Harrison, of Bankfield, yeoman, he purchased from his stepfather's executors a portion of Singleton Grange, late the inheritance of Joseph Green, and in 1738 became possessed of the entirety of the estate now recognised as Singleton Grange. (Fishwick's *Kirkham*, p. 189.) He proved his mother's will, 16th July, 1719. His grandson tells us nothing of his character or occupation. In 1742 his son William paid a visit to Bankfield, and had a happy meeting with his father and six brothers and sisters, and in September, 1758, the same son went to see his father, "who was very ill and 19th took his last farewell, with which he was much affected." He died 7th February, 1759, at the age of 86, and was buried in Singleton churchyard. Will proved in Archdeaconry of Richmond, 9th October, 1759, by Richard Harrison, his son, power being reserved to son, John Harrison. He marr. Alice, dau. of John Fayle, of Mains, in the parish of Kirkham, and had issue :—

1. ELLEN, named in her grandmother's will, 1716; marr. James Benn, master of a vessel in Whitehaven. She was bur. at Singleton 5th July, 1783, aged eighty-seven. Her son, the Rev. James Benn, was nonconformist minister of Blackley.
2. RICHARD HARRISON (see below).
3. MARGARET, named in her grandmother's will, 1716; marr. John Hall, of Highfalong, in the parish of Poulton-le-Fylde, and had issue.

4. CUTHBERT HARRISON, named in his grandmother's will, 1716; "was master of a vessel from Wire afterwards of another from London, and died at Bluefields, Jamaica." (R. H.)

5. JOHN HARRISON, of Hoghton, schoolmaster; will dated the 1st May, 1792; marr. Elizabeth Norris, of Hoghton, and had issue:

   Richard Harrison, of Manchester, merchant; will dated 2nd February, 1782; proved at Chester, 21st March, 1782; marr. at Collegiate Church, 16th January, 1772, Catherine, dau. of Robert Birch, and had issue seven sons, all of whom are named in the will of their great-uncle, Arnold Birch, esq.:—

   1. John Harrison, of Ambleside; bap. 1st January, 1774 (*Cross Street Chapel Reg.*).
   2. Robert Harrison, of London, merchant.
   3. Richard Harrison, born 2nd February, bap. 13th April, 1776 (*Cross Street Chapel Reg.*); of Liverpool, merchant; died at Liverpool, 11th January, 1804.
   4. Birch Harrison, born 19th May, bap. 2nd July, 1778 (*Cross Street Chapel Reg.*).
   5. William Harrison, born 11th April, bap. 8th May, 1779 (*Cross Street Chapel Reg.*).
   6. Arnold Harrison, born 1st April, bap. 29th April, 1780 (*Cross Street Chapel Reg.*); of Liverpool, merchant.
   7. Henry Harrison, born 23rd May, bap. 18th June, 1781 (*Cross Street Chapel Reg.*).

   William Harrison, of Manchester, merchant, afterwards of Urmston, gent., died 1812; will dated 31st January, 1810, with codicils, 1st May, 1812; marr. (1) Mary Wagstaff, (2) Helen Horton, and had the following children, all registered at Cross Street Chapel:—

   1. Joseph Harrison, born 17th October, bap. 30th October, 1774.
   2. Elizabeth, born 28th September, bap. 4th October, 1792.
   3. William Harrison, born 10th June, bap. 3rd July, 1794.
   4. Henry Harrison, born 10th December, 1795; bap. 4th January, 1796.

6. CLAUDIA, "who died about ½ a year old." (R. H.).

7. WILLIAM HARRISON, of Chinley (see below, Appendix III. Harrison of Chinley and Manchester).

8. PAUL HARRISON, "an apothecary at Bletchingley in Surrey, who died unmar." (R.H.); bur. at Singleton 22nd November, 1784, aged seventy-one.

9. JOSEPH HARRISON, bap. at Kirkham 20th December, 1713 "master of a ship or captain" (R. H.); died 1767.

10. ALICE, marr. William Sanderson (or Saunderson), of Ballam, near Kirkham, whom she survived, *s.p.* Described as Alice Sanderson of St. Michael's within Upper Rawcliffe with Tarnaker, she made her will 5th July, 1784, naming as her executors her nephews, Richard and Joseph Harrison, of Poulton, and William Harrison, of St. Michaels; she was bur. at Singleton 13th April, 1806, aged ninety, her will being proved by William Harrison, the only surviving executor.

RICHARD HARRISON, of Bankfield, gent.; bur. at Singleton 21st January, 1782, aged eighty-four; marr. Agnes, dau. of the Rev. Richard Crombleholme, vicar of St. Michaels on Wyre, and had issue:—

RICHARD HARRISON, of Bankfield, gent. (see below).

REV. CUTHBERT HARRISON, B.A., Trin. Coll., Camb.; died at Clifton 1st June, 1790, aged forty-six; bur. at Singleton.

JOSEPH HARRISON, of Poulton; named in Mrs. Sanderson's will.

EDWARD HARRISON, of Gower Street, previously of Horncastle, Linc., physician; left money to grammar school at Horncastle; marr. Charlotte, dau. of Charles Chaplin.

WILLIAM HARRISON, of St. Michaels, *i.e.*, of Upper Rawcliffe with Tarnacre, gent.; died 19th August, 1836; will dated 20th April, 1831, with codicil 22nd February, 1832, proved at Lancaster 31st January, 1837; marr. Margaret, and had issue:—

Joseph Harrison, of Preston, solicitor, executor of father's will, 1837; died 1st November, 1837; marr. (1) Ann, dau. of Richard Harrison, of Enfield, surgeon, (2) Ursula Easterfield, niece of Sir Hugh Palliser, died 22nd July, 1839; will dated 3rd November, 1838; and had, with other issue by his first wife, a son:—

Edward Harrison, of Preston, solicitor; born 1802; who died aged nearly ninety, leaving issue.

Paul Harrison, of Upper Rawcliffe, gent.; will dated 20th June, 1845, proved 16th August, 1849, at Lancaster; died 23rd April, 1849, *s.p.*

Agnes, third wife of her kinsman the last Richard Harrison, of Bankfield; she was born 8th December, 1778, and died at Bankfield 25th January, 1869, aged ninety.

RICHARD HARRISON, of Bankfield, gent.; died at Poulton 13th October, 1785, aged forty-three; bur. at Singleton; marr. Agnes, dau. of George Bickerstaff, of Hambleton, gent.; she marr. secondly Rev. Christopher Westby Alderson, and died 14th March, 1820, aged eighty.

Issue:—

RICHARD HARRISON, of Bankfield (see below).

RICHARD HARRISON, of Bankfield, gent.; died 21st December, 1836, aged sixty-three; bur. at Singleton; will dated 28th November, 1836; marr. (1) Jane, died 21st October, 1810, aged forty-two, bur. at Singleton; (2) Hannah, dau. of John Birley, of Kirkham, esq.; born 1st June, 1780; died 1st April, 1807; bur. at Singleton; (3) Agnes, only dau. of William Harrison, of St. Michaels on Wyre, who died at Bankfield 25th January, 1869, aged ninety.

Issue (by first wife):—

RICHARD WALKER HARRISON, only child, died 22nd June, 1812, aged sixteen.

Issue (by second wife):—

MARGARET, died 20th June, 1838, aged twenty, unmar.; bur. at Singleton.

AGNES ELIZABETH, died 26th March, 1850, aged thirty; bur. at Singleton; she marr. 22nd February, 1849, Edwards Atkinson, Esq., J.P., of Fleetwood, and by will dated 11th December, 1849, devised her ancestral property to her husband; he married again, and his son and heir by the second wife adopted the surname of Harrison and is the present owner of Bankfield.

APPENDIX III.

HARRISON OF CHINLEY AND MANCHESTER.

REV. WILLIAM HARRISON, M.A. (son of Richard Harrison, of Bankfield, *ante* p. 125). Born at Bankfield, 5th April, 1708. "He was at one time intended for the profession of an attorney and taken into an attorney's office, I believe at Liverpool, but declined that way of life and was educated for the ministry. He was for some time under the care of the Revd. John Dixon* at Bolton in the Moors, and afterwards went to the university at Edinburgh,† where he took his degree of master of arts" (R. H.); laureated M.A. 28th March, 1749 (*Edinburgh Graduates*). He was a Presbyterian minister. His first charge was at Stand, Prestwich parish, Lancashire, where he appears to have gone in 1729. His professional income there in 1734 was £45. os. 6d., and this included not only his stipend but the grant from the Presbyterian Fund. Small as the income

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* Should be Thomas Dixon.

† In some notices he is stated, in error, to have been M.A., Glasgow.

was it was greater than his expenditure, for in 1735 his expenses were £37. 16s. 9d. made up as follows:—

Apparel - - - - - -	£7	14	9
Coals - - - - - - -	1	15	6
Malt - - - - - - -	1	12	0
Horsehire - - - - - -	0	8	0
Workmen - - - - - -	0	16	0
Paper - - - - - - -	0	2	0
Postage - - - - - -	0	4	5
Eating - - - - - - -	25	4	1
	£37	16	9

He was then a married man with an increasing family. In 1737 he removed to Buxton, Derbyshire. In 1740 he declined an invitation to Dronfield. In December, 1749, he "received various benefactions from different persons, and particularly from Mr. Fletcher, of London, who long continued his kindness. My father was particularly noticed, on account of his steadiness in not making improper concessions to the managers of the Independent Fund" (R. H.). Presumably thus early he was numbered amongst the heterodox, and when he was at Chinley his views (he was an Arian) caused some dissatisfaction amongst a section of his congregation.

He left Buxton in 1755 to succeed his old friend Dr. James Clegg as minister of Chinley Presbyterian (now Congregational) Chapel. He took up his residence at Stoddard Hall, a farm in that neighbourhood, 19th December, 1755, and in 1770 took a house in Chapel-en-le-Frith. After the death of his wife, in 1782, says R. H., "finding his spirits and strength decline, and being possessed of an independent fortune by the death of my uncle Cooper, he chose to give up the care of the congregation at Chinley, and on May 5th that year preached his farewell sermon. He was open hearted, sincere, and upright, very modest and humble, somewhat inclined to passion, but not sullen and unforgiving. His circumstances properly led to frugality, but he was free from anxiety, or avarice. He was of a cheerful disposition, and appeared to be more calculated for active than for studious life. He was of a very healthy constitution, had seldom any indisposition, and it is not improbable his life would have been of longer continuance had not his situation been unfavourable to exercise, and too much compelled him to a sedentary life. . . . In the summer of 1782 he had the influenza, which appears to have made much impression on him. In the beginning of 1783 he was taken poorly, and though apprehensive of his approaching end was remarkably serene. I received from him the following letter dated January 20, 1783:—

'Dear Son and Daughter,—I have been but poorly for this week past, can get no appetite and know not what will agree with my stomach. I sleep as well as usual and have no manner of pain of body, my thoughts free and undisturbed, and am as easy and contented as when in the most perfect state of health. Have settled my worldly affairs lately, I hope in

a just and upright manner, and have now nothing to trouble my mind either with regard to this world or the next.

'I would not have you to come over hither, till you hear farther. If I find myself worse shall write by the post, therefore make yourself easy on my account. I have by me at present in cash £235 and upward which will be found in my escritoire, £150 have promised to lend son John upon his bond which he is to give me or my executors when paid him. The rest of my personal effects I hope are justly settled. Real estate I have none. Since the death of your dear mother, I have lived a lonely melancholy life. I shall always while living have her in remembrance. Her memory is precious and reflects credit on all you my children. It pleased God to prolong her life to a good old age and we lived in a conjugal state for near 50 years and had a real love for each other. I placed an entire confidence and she was always faithful. She was always made acquainted with my circumstances. She was a pattern for piety, prudence and of œconomy, careful and tender of her children, peaceable and charitable amongst her acquaintance, modest in speech and behaviour. In short were I to sum up her excellencies, I might truly say, I never knew her equal in the narrow sphere in which she acted. My prayer always was that we might live to see our children comfortably settled, and my desire through divine goodness has been granted and now I recommend you all to God's goodness and protection, praying that each of you in your several stations may serve your generation according to his will, and that when the time of our probation here shall be concluded, we may have a joyful meeting in heaven.

'You may probably conclude from the above that I have no thoughts of recovery, and that I have done with this world. I leave all to the determination of the Almighty and am satisfied. However do not come till you hear further. I will have no physician, and have no opinion of medicine. If plain nourishing diet does me no service, the prescriptions of medical professors will not avail. Consider my advanced age, and that something must put a period to life in a natural way. I am indebted to nobody, and believe 10s. will pay all my debts. Take care of your health, and may a blessing attend you and your valuable wife and the dear children. I repeat it again do not give yourself the trouble of coming till further notice. I have had time to adjust all my matters and am best when alone and without company. I had no letter last week from London: suppose John by this time is gone from Manchester; hope he has a prospect of doing well. I conclude

'Your affectionate father,

'WM. HARRISON.

'Mr. Green attends me.'

His latter end was peace, accompanied with constant tranquility and cheerfulness, and with the effusions of piety, benevolence, and hope. As he drew nearer this departure, for some days his memory forsook him and his understanding was confused, yet he still retained a happy frame of mind. He died March 27th, 1783, aged 75 years, within a few days, and was interred by my mother at Chinley." (R. H.)

On his gravestone in the yard of Chinley New Chapel is the following inscription:—

> "Here rest the remains of the Revd. William Harrison, Minister of the Gospel upward of 50 years and more than 27 years the Pastor of this Congregation. He was the son of Richard Harrison of Bankfield in the Parish of Kirkham and County of Lancaster: and grandson of the Revd. Cuthbert Harrison an ejected Nonconformist Clergyman of the same Place. He was born April 5th 1708 o.s. and died March 27th 1783 Aged nearly 75 years.
>
> "Blessed are the Dead that die in the Lord,
> From henceforth; yea, seaith [*sic*] the Spirit,
> For they rest from their labours
> And their works do follow them."

William Harrison did not publish anything, and his papers and diaries were, in accordance with his wish, destroyed by his son, who, however, copied a few items. A number of his letters have been preserved, and exhibit him in a pleasing light. Incidentally they illustrate his love of music, especially of the violin. With him, as with four generations of his descendants, music was one of the chief interests of life. A few examples of his letters follow:—

Rev. William Harrison to his son Ralph.

No. 1.

"Stoddard Hall near Chapel le Frith,
"Derbyshire
"March 1st 1766.

"Dear Son—I received your first lre. of Febry. 18th wh. was wrote before the time Mr. Emanl. Moult called on you in his way to Liverpool, by which was glad to hear you are well, and that you are judg'd worthy by your Revd. and worthy Tutors of their approbation in Relation to your oration last delivered on the summer Board; their approbation will be of great service and is much better than if you came into of an 100 times more value than your prize. I am glad the Academy is in so flourishing a state and Dr. Priestley was so well accepted when at London, wh. is no more than his merit and Ingenuity deserves. As to your last lre. without date, I suppose wrote last Thursday, gave me and your mother much pleasure to hear that Dr. Chandler thro' Dr. Priestley's Recommendation has procured you such an Extraordinary Exhibition, and wh. will be continued so long from Xmas last for 4 years ensuing; This is an unexpected Instance of a kind providence to you and me, by wh. you may be enabled to prosecute your studies in a more extensive, and I hope more profitable manner, than I was able to afford, considering my circumstances, and the

greatness of my family. I would not have you delay writing to Dr. Chandler your letter of thanks and, if not wrote already, to desire my hearty and sincere thanks to him for this and many other of his past favors to me; but I shall order either your Unkle Cooper, or one of your Brors. to wait on him with my compliments—and not forgetting Dr. Priestley your kind and generous friend, who of his own accord, unsolicited was pleased to speak of you to Dr. Çhandler; I shall never forget his kindness, and the next time I come to Warrington shall express my kindness to him, more than by words. I am glad you are reading West on the *Resurrection*, and Middleton's *Life of Cicero*, both wh. are excellent; I could wish you could read the *Conversion of St. Paul* done by an able hand, wh. was wrote much abt. the same time as West's came out; I have forgot the author I think it is anonymous, but by Coniers, but an excellent thing, a Pamphlet about £0 : 1 : 6 value. . . . I find that as you improve in the violin, the organs of the ear begin to mend, and that you can distinguish between a harsh and a musical tone—But I must tell you that I have seen a violin lately of a new construction, wh. has brass wires fixed under the Catgutt Strings touched with the fingers, which very much help the tone, and gives a fine and sonorous tone much preferable than any other violin I yet saw—The violin is in the hands of Mr. Mow the dancing Master, who is now at Chappel-le Frith, and with whom your Bror. and Sister are learning to dance and to shake a loose leg. We received a Box the other day from your Brors. Cuthbt. and Cooper with many things of value, as a pair of Knee Gaiters for you, and for Jack and one for self Tapes Scissors and Oranges, Thread, a Prospective Glass, a glass which is proper for Jack in drawing pictures. The Prospective Glass when drawn out in length is about two foot; but there wants one of the glasses at the small end next to the eye, and which should be half an inch in diameter and for the want of which the Reflection and refraction is much abated—If you meet with such a glass or can procure one, it will be of service—I suppose a common spectacle glass cut to that dimension would serve. And now for news from London—Extracts out of Cuthbs. lre. date Fbry. 9 Cuthbt. and Cooper has took a house within two minutes walk from their Warehouse and are to pay £18 per ann.; their business goes on well—Provisions there dear, Richd. attends the St. Bartholomew's Hospital and intends to see us before he returns to Enfield and when he comes I intend that he shall see you—Robberies frequent in town: From Coopers lre. Fbry. 15th besides the things sent in the box Recd. above another is coming with some China for Mrs. Slack, and that he intends coming down in six or eight weeks time, who when he comes I intend him to see you also. Kitty likes London—Your Unkle Cooper is very well—Cooper is for bringing down with him some beautiful Gold fish—From your Sister Ann's letter—Extracts she is well Mrs. Lawrence is very kind to her; your Bror. Richard has drank tea and supped at her house several times; she does not know but she may come into Derbyshire this summer. Duty to Father and Mother &c. She wants to have a long letter from you.

You Mother Bror. and Sister are all well—Neighbours as usual—Compliments to Mr. Holt and his Lady, to Dr. Priestley, to Mr. Aikin—

I shall inform you when Dicky or Cooper is for Manchester or Warrington. I am you affectionate Ffather "WILLIAM HARRISON.

"P.S.—The Student's Motto.

'Qui studet optatam cursu contingere metam
Multa tulit fecitque puer, sudavit et alsit
Abstinuit venere et vino.'—HORACE, *De Arte*, line 412.

Creech—

'The man that is resolv'd the Prize to gain
Doth often run, and take a world of pain
Bear heat and cold his growing strength improve
Nor taste—the joys of Wine or sweets of love.'"

No. 2.

"Stoddard Hall near Chapel le Frith,
"Derbyshire
"October 20th 1769.

"Dear Son,—Yours of the 2nd this Inst. received and are glad to hear you are better of lowness of spirits and received your box and contents safe—Your sister returned out of the Fylde Country last Friday but one in good spirits; was highly pleased with her journey and much esteemed by her relations—She gives her love to you and will be very thankful for any good tunes you bring when you come over wh. I hope will not be long—She has only brought two tunes with her out of the Fylde viz. Come haste to this wedding and another called the New spinning wheel she is practising tho' now Thro' the wood laddie Your mother, for two or three days about three weeks since, was very much out of order; she was brought very low in that short time, but now is blessed be God perfectly well and hearty—she gives her love to you and will be glad to see you when it is convenient before the winter sets in with good earnest I have heard from your sister Brown this week by two posts successively; the latter letter gave us some alarming apprehensions coming so soon after the first. She buried her little infant William, who she took to your Bror. at Enfield, to be under his directions, attended him there for abt. 3 weeks before he died—Nancy was much affected with the death of her child; and no sooner was she got well home but a terrible fire broke out near to their house of wh. you have had an acct. in the publick Papers this week. It was once thought their house was on fire, but they were preserved—she may sing of mercy and of Judgment. Your Bros. Cooper and John are well. Cooper with your Bror. do all the business themselves and Jack says, he can do as well witht. an Assisting Journeyman as when they had one—Your Bror. Richard has called in his money out of Cooper's hands, wh. at this time puts him to much Inconvenience—I wonder why he should so distress him. Mr Willm. Bradbury of Colms head had the back sinew of his leg, just above the shoe top of the heel, cut asunder by an axe, and therefore will never have the right use of his foot. Last Sunday we had Chalsworth singers who brought with them a Bassoon; they performed tolerably well, and we had a very numerous congregation. All our other neighbours are much the same as usual.

"I am glad you have met with such an agreeable companion as the gentleman you speak of, who is such a good performer on the violin and whose modest and virtuous behaviour will be recommending. It is a matter much to be desired that the clergy of the Establishment would be more sociable and conversible with their dissenting brethren. The principal matter wh. divides us is insisting on Subscriptions to human explications of the doctrines of Religion—They who subscribe, no doubt believe in these as articles of Religion; at least they must pretend to believe—or no admittance into the Church—They who refuse subscribing are tolerated; but are under negative encouragement by the State—There are very valuable persons in both stations; and both the cons and non-cons will be of great service to the Interests of our common Lord, so long as they show moderation to each other—*Pruritus disputandi Scabies Ecclesiæ*, is a stale maxim; but will be found our trade controversies about doctrinals; never yet did good or ever will do, especially such doctrines wh. do not affect the practical part of religion, and which have a tendency to pick the Pockets of the Laity, and to idolize the Priesthood.

"You mention a desire of my advice about some certain Instructions and Cautions wh. may be thought necessary as to your conduct and wh. my experience may have taught me to be useful—I think the best advice I can give you is to be wise and faithful—You will find the subject very well handled in that Vol. of sermons I sent you last in the box; wh. is a funeral sermon for one Mr. Willard a Minr. in New England—The style is not modish but the sentiments are good. There is a happy medium to be observed between the Reserve and the communication and it is very rare when one meets with a friend which is as one's soul. There is a distance to be observed amongst friends; especially never to put into the power of anyone to do you hurt. I have always found it a matter of great consequence to one's power and credit never to busy one's self about the private affairs of other's; not to give heed to property, no further than concerns one's self—not to pry into other man's matters—*nolo episcopari i.e.* not to play the Bishop in another's Diocese—carry it obligingly and inoffensively to the Brethern of the other dissenting Congregations and studiously avoid entering into their differences—In short be as wise as a serpent but harmless as a dove. It is time to conclude. We shall be glad to see you and to hear how all our friends are round ye.

"My compliments to Mr. Ferris the unknown. Be much conversant with him and go hand in hand. Your work is great but you serve in a good cause—May God bless and direct you—Keep up your spirits; live in the way of your duty and trust Providence. I am Your affectionate Father

"WILLIAM HARRISON.

"We have housed all our corn well, live snugly, want nothing, are contented and at peace with all mankind, Be cheerful Lad."

No. 3.

"Chapel-le-Frith
"Derbyshire
"10ber 15th 1771.

"Dear Son—I received yours by last Friday's Post giving an acct. of your journey from London to Salop, and of the acceptance of the Invitation given you to the Congregation at Manchester. Leaving your kind and generous friends at Salop, I doubt not gives you great concern, and I hope you are not in the least elevated in coming to a more numerous society, tho' it will be an addition to your income. For my own part, I freely confess the greatest pleasure it gives me, is to have you so near, where your parents promise themselves great satisfaction of seeing you more frequently than where you are now situated. If I was in the same stage of life as you are now, and called out to officiate amongst a Society of People, where new acquaintance, friendships, Interests and many other things must be had, it would greatly effect my Spirits; and I hope your Intention of a Removal is not with the sole view of an Augmentation of a Sallary, but you intend thereby a much nobler End; and therefore lay open your private thoughts to the searcher of all hearts, beg his blessing and the success of your undertakings. I have you much in my thoughts; not a day passes wthout some silent Petitions in your behalf—Our work is arduous whatever the world may think of it who is sufficiently an inspired apostle thought so, and also one who understood his Duty and mankind as well as any who have succeeded him in the ministry. Do not forget to return your most humble thanks to your Benefactors at Salop, and particularly to the worthy Mr. Fownes, to whom I desire my sincere Thanks for his goodness to you. I wish ever young Man entering upon the work of the Ministry, was under the Inspection and conduct of such a candid sensible judicious person.

"I have heard little from Manchester since I wrote to you last when at London. I understand by your last, you are fully expected at Manchester to preach there the 29th of this Instant. What I mention principally on that account is, to know what Road you design to take for that place? Whether by Wem, Whitchurch, Warrington and to M—? or you intend to visit us first, wh. I do not think advisable considering the Crossness and badness of the Roads and the season of the year wh. is generally bad. Should be glad to be informed of your Intentions what way you will take, that your bed may be well aired. If you go first to M—r wh. will be best, you will be obliged to see your friends there, and as there is service always every New years day, you may perhaps be put upon that Duty, and the Lord's Supper is administered the first Sabbath in January. May your Health be established, and may you have spirits, resolution and fortitude for the work you undertake.

"Mr. Brown's letter to me gives an account that your sister recovers slowly, he has taken her lodgings at Kensington for the benefit of the air; I'm much concerned for her, fearing a consumption and decay after her dangerous Illness. John is got into place with one Mr. Hargreaves

Haberdasher No 103 St Margarets Hill, Southwark; he likes very well. Your Unkle Mr Cooper is well also Cuthbt. and his wife. I hear nothing how Cooper's affairs will terminate, fear they are as far from coming to an end as ever. Your Mother and sister here are both well and give their Love to you. Josiah Bredbury is married to Martha Pickford. All neighbours as usuall. I commend you to God, to his Protection and blessing and am your affectionate father

"WM. HARRISON

"Pray how have you gone on about the last Dividend made [torn] Unkle Angier's Executor, and how are your respective shares [of] the Money to be remitted? Have you sent him your Receipts according to the Notice I gave? Your Mother wishes you had some company on your journey to M—r. How will you get goods Books &c. to Manchester? The Discourse you read me about the Testimony of Jesus is the Spirit of Prophecy is good and would, I dare say, be acceptable at Ma—r. at this Season."

The Rev. William Harrison married (by licence dated 14th December, 1732, in which she is called "Joan Cooper, Ratcliffe") at Prestwich, on 26th December, 1732, Ann, daughter of the Rev. John Cooper, minister of Hyde Chapel, Gee Cross, by his wife Anne, second daughter of the Rev. Samuel Angier, minister of Dukinfield Chapel, who married Anne, daughter of Oswald Mosley, of Manchester, gent., brother of Sir Edward Mosley, of Hulme. Born at Dukinfield, 3rd October, 1710, she was baptised 10th October, 1710 (*Dukinfield Register*). "She was a person of good understanding, of excellent dispositions, and of exemplary life. Her spirits were feeble, and her mind timid probably rendered so by a nervous disposition which affected her from the later or perhaps the middle years of life" (R. H.). She died 3rd February, 1782, in her seventy-second year, and was buried at Chinley New Chapel. Her gravestone, which is next to her husband's, is inscribed:—

> "Underneath are deposited the remains of Ann the wife of the Revd Wm Harrison daughter of the Revd John Cooper minister of Hyde and granddaughter of the Revd Saml Angier, minister of Dukinfield in the County of Chester. She was born Octobr 3rd 1710 O.S. and died Feby 3d 1782 in the 72d year of her age.
>
> My flesh shall slumber in the ground
> Till the last trumpets joyful sound
> Then burst the chains with sweet surprize
> And in my Saviours image rise.
>
> And here lies the body of William Harrison son of the Revd Wm Harrison and Ann his Wife who died Novr 5th 1756 aged 10 years."

Mrs. Harrison's funeral sermon was preached on 10th February by her son Ralph, who introduced this sketch of her character: "The value of her we lament cannot be unknown to many of us, and I speak not more

the language of filial affection than of impartial regard to truth, when I thus publicly assert that the more she was known, the more was she to be valued and esteemed: The sincerity and constancy of her piety are best known to that God whom she daily served and will be disclosed at the judgment day. The prudence, the fidelity, the affection and tenderness with which she discharged the relations of domestic life were indeed admirable and exemplary. To all mankind she breathed a spirit of kindness, and manifested a genuine charity by doing good as she had opportunity to all men. They that were acquainted with her will not scruple to declare that she was in an eminent degree pious, prudent, benevolent, meek and humble. I might for a long time expatiate on her virtues, but I forbear. To those who had little opportunity of knowing her worth, that would appear to be flattery, which comes vastly short. To those who are more immediately connected with her, I trust there wants not, nor ever will be wanting a monument to her memory inscribed on the heart."

William Harrison had issue:—*

1. CUTHBERT HARRISON, born at Coney greave in Radcliffe parish, co. Lancaster, 27th August, 1733, bap. by Mr. Braddock, minister in Bury; had the small pox, 1741. "He had some part of his education at Manchester under Mr. Henry Whittaker and went up to London in 1755, and was some years with some grocers of eminence. . . . He was afterwards induced to join my brother Cooper on setting up the haberdashery business in London, when becoming the dupes of those who made a practice to circumvent young and inexperienced tradesmen, they were soon in unfortunate circumstances. He was bankrupt in 1768.† He met with an accident whereby his leg was a good deal crushed, and was followed by a soreness which was never thoroughly healed. He had been industrious in the first years after his going to London, and after his misfortunes managed in a tolerable manner till confined by sickness. He was of a strong vigorous constitution and a remarkably good walker. Being attacked in the neighbourhood of London by a footpad, he seized the pistol by the flint which cut his hand a good deal, and in this situation struggling with the footpad brought him to the ground, and would have apprehended him, had not the appearance of another obliged him to get off, and being pursued, he crossed the fields and concealed himself during the night under the shelter of a haystack" (R. H.). "A well meaning man, and of amiable dispositions" (R. H). Died, *s.p.*, 14th April, 1774; bur. in Bunhill Fields;

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* They were all registered by the father in the Chinley Chapel Register (G. E. Evans's *Antiquarian Notes*, iii. p. 111). The dates agree with those given by Ralph Harrison.

† *London Gazette*, 18th-21st June, 1768, described as of St. Martin's le Grand.

marr. 18th July, 1765, Keziah, dau. of Mr. Josiah Bradbury, of the parish of Chapel en le Frith. She marr. secondly 13th April, 1776, Mr. Jos. Hadfield, and died 20th May, 1777, aged forty-three.

2. ANN, born at the house belonging to Mr. Jonathan Lees in Park Lane, near Stand, in Pilkington, Prestwich parish, co. Lancaster, 27th April, 1735; bap. by Mr. Dobson, minister at Cockey Chapel. "She went to London in 1764, and lived sometime with my uncle Paul Harrison, of Ryegate, Surrey. She afterwards resided with Mrs. Lawrence in Charterhouse Square, London, as her companion, who [when she died in 1770] left her a legacy of £500. She was marr. to Mr. Wm. Brown, bookseller, London, September 17th, 1768. She had a little one, born June 9th, 1769, which died October 3rd following. She was of a delicate frame of body and a valetudinarian through the greater part of life, but quick and sprightly. She died March, 1789, and was in many respects a good and valuable woman" (R. H.).

3. RICHARD HARRISON, born (as were all the younger members of the the family) in the house belonging to the Meeting-house at Buxton, co. Derby, 19th July, 1737; bap. 12th August by Dr. Clegg, of Chinley. "April 7th, 1752, he set out for London, and June following was put apprentice to my uncle Ralph Cooper. They not agreeing together, he was afterwards apprenticed to Mr. Pritchard, surgeon and apothecary, at Enfield, Middlesex, afterward lived with him, as journeyman and then became his partner about the beginning of 1766. . . . He has been uncommonly frugal, sober and industrious, and from small beginnings has acquired a very handsome property, with great reputation" (R. H.). Marr. 27th March, 1772, Hannah Bowtell, of Enfield. Issue:—

   Anne, marr. her cousin Joseph Harrison, of Preston, solicitor.

4. WILLIAM HARRISON, born 7th April, 1739, bap. 1st May by Dr. Clegg, died 7th June, 1742. Buried at Chelmorton Meeting House, in the parish of Bakewell. "He was afflicted with the hooping cough for about half a year, which was followed by an asthma and consumption" (R. H.). He had the smallpox, 1741.

5. COOPER HARRISON, born 5th June, 1741, bap. 15th June by Dr. Clegg (*Chinley Chapel Register*). Had the smallpox, 1748. "In 1759, August 13th, he went to school for a little while to Mr. Henry Whittaker, Manchester. September 29, 1760, he went to live with Mr. Joseph Kinder, clothier, in Hayfield, Derbyshire. He was afterwards with one John Platt, clothier, in Saddleworth. The latter end of July, 1761, he had a

dangerous attack of the cholic, and another in January, 1762. In 1763, June 7th, he went to improve in the clothing business in the service of Mr. Fenton, of Leeds. In 1763, October 1st, he went to London, and I believe was employed in the haberdashery business as journeyman. In 1765 he joined my brother Cuthbert in setting up a haberdasher's shop in London. They met with misfortunes and separated. . . . He never seems to have recovered from the losses which he sustained in the early part of his setting up in the haberdashery business. He was soon in difficulties after his separation from brother Cuthbert, and I fear fell into habits of dissipation, and into connections with bad company" (R.H.). In 1773, after visiting his brother Ralph in Manchester and his father at Chapel en le Frith, he sailed from Gravesend on board the ship Lydia, Captain Hood, for Boston, in America. In 1774 and 1776 he was living at Roxbury, where he had apparently bought land which was in the hands of his wife. From a correspondent, Mr. Atkinson, his sister heard that in August of the latter year, "Being obliged to leave Roxbury, he wished in distress to return to England, that he enlisted in a company of soldiers belonging to a regiment raised by Governor Legg, of Nova Scotia, called the Royal Fencers; that Mr. Atkinson would have procured his discharge if he had chosen it, that the captain promised he should be clerk to the company, that he was to have 2,000 acres of land at the expiration of the service, which was to take place in the space of two years" (R. H.). "Since this time we have had no account of him"* (R. H.).

He married, 28th May, 1768, Rachel, daughter of John Hattersley, and two children are recorded in the Chinley Chapel register, viz.:—

1. *Ann*, born in Holborn Bridge, in the parish of St. Andrews, Middlesex, 5th July, 1769. She was living in 1773, when she accompanied her father on his visit to Chapel en le Frith Married — Thornley, and was dead in 1808, when Ralph Harrison left legacies to her children.
2. *William*, born in Little Bill Alley, Coleman Street, parish of St. Stephen, 3rd September, 1773.

6. JOSEPH HARRISON, born 26th August, 1744; bap. by his father the same night; died 28th August, 1744; bur. at the new meeting-house in Chelmorton, 30th August, 1744.

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*Mr. J. Gardner Bartlett has very kindly made search in the New England records and has found no trace of Cooper Harrison in the land records, and the vital records and the probate records of Boston and vicinity, nor in the lists of Massachusetts soldiers (colonial), nor in those of loyalist refugees.

7. WILLIAM HARRISON, born 5th February (new style), 1745-6; bap. by Mr. Worthington, minister of Dean Row, 13th March. "Had small pox very ill Oct. 1748, before which time he was a fine and healthy child. He died of a consumption. November 5th 1756 at Stoddard Hall, near Chapel le Frith. . . I remember somewhat of the hurry and confusion of the night in which he died, though not acquainted with the event till morning. My father was called up about 11 o'c. in the night, November 4th and I recollect to have heard him at prayer with him, on the mournful occasion. He was of a contemplative, pious disposition, fond of reading, regular in his devotions, and dutiful in his behaviour" (R. H.). Bur. at Chinley Chapel, 8th November. Inscription on his mother's gravestone.

8. RALPH HARRISON, born 30th August, 1748 (see below).

9. SARAH, born 24th September, 1751; bap. by Dr. Clegg, 22nd October. She was "of promising health, till attacked by the small pox [in 1757]. After this disorder she had swellings in her neck, and was consumptively inclined. She tried many medicines and applications with some effect as to the swellings in her neck, but probably injurious to her general health. In 1782 July 30 she married Mr. Samuel Marsland of Bullock-smithy, where she lived some time and afterward at Stockportt She died May 1785 and was buried by the Rev. Mr. Wilson at Stockport meeting house. She left two children John and Sarah Ann. Her first lying in was very trying to her tender frame and of the second she never recovered" (R. H.). Her husband, who was one of the trustees of Cross Street Chapel, survived her, married a second time, and died 15th November, 1803, aged forty-four. Bur. in Cross Street Chapel yard.

10. JOHN HARRISON, born 11th August, 1755, bap. by Dr. Eaton, minister at Nottingham, 18th September. He had small pox in 1757. In 1763 he went to the Rev. Mr. Gee's school. "In 1768 he went up to London, and was with my brother Cooper and afterwards in different services where he conducted himself well. . . . In 1783 he began business as a haberdasher in St. Mary's Gate, Manchester. By the middle of 1788 he had entirely ruined a good business and run through a handsome fortune and became a bankrupt. He afterwards got into an eligible situation, being employed to sell goods by commission, but this opportunity was lost, and becoming bankrupt a second time in he removed to Liverpool." His creditors took a favourable view of his failure and placed in the hands of his brother Ralph a sum of money to be used for the benefit of his wife and children. Marr. 4th July, 1780, Mary Merrick, of Kidderminster. She was living in 1808, and received a life annuity under Ralph

Harrison's will. The following children of John and Mary Harrison were bap. at Cross Street Chapel:—

1. *John Harrison*, bap. 31st March, 1784.
2. *Samuel Merrick Harrison*, born 10th May, bap. 7th October, 1788.
3. *Sarah*, born 12th November, bap. 8th December, 1790.

REV. RALPH HARRISON, born at the house belonging to the meeting house, Buxton, 30th August, 1748; bap. by his father 12th September. (*Chinley Chapel Register*.) "Born August 30th 1748 o.s. or September 10th n.s. Went to school for a little while, when nearly an infant to Catharine Garlick, a school mistress, then to Mr. Moorwood, both of Buxton. . . . Went to a school kept by a Mr. Henry Marchington at Chinley, 1757. Afterwards was under the care of the Revd. Mr. Gee at Chapel-le-Frith. June 15th, 1758, went to Mr. Moor's dancing school, and again July 31st, 1760. In 1763 October 6th I went to Warrington Academy. I preached for the first time at Hallostock [*i.e.* Allostock] September 27th 1767. I supplied the congregation at Hale soon after. I preached there the first time October 11th 1767, at Manchester the first time February 12th 1769. I had the care of Hale from the latter end of 1767 to the middle of 1769. I went to reside at Salop August 1769, and arrived there on the 22nd inst. Nov. 17 1771 the society of Dissenters at Manchester made choice of me as successor to Mr. Mottershead. I preached my concluding sermon at Salop December 22d 1771, and my first sermon on settling at Manchester December 29th 1771. I first boarded at Mr. John Hatfield's—then at Mrs. Manchesters, both in Princess St. Began my school in 1774 which ended in 1787. I became one of the tutors of Manchester Academy in 1786, and resigned my connection with it in Sept. 1789" (R. H.). To his own account may be added that Ralph Harrison remained one of the ministers of Cross Street Chapel to his death in 1810, but that he did not preach after 1809. In the month before his death he sent his resignation to the trustees. For the greater part of his ministry he was colleague of the Rev. Thomas Barnes, D.D., who predeceased him by a few months.

His tutorship in the Manchester Academy was in the Greek and Latin languages and in polite literature. He had a reputation as a teacher of the classics, and his interest in education generally is shown by his publications: *Institutes of English Grammar*, 1777 (second edition, 1816), a book of Geographical Exercises, and a system of Geographical cards. His son edited his *Sermons on various Important Subjects*, 1813, the only sermon of his printed in his lifetime having been that preached in 1786 on the occasion of the establishment of the Manchester Academy. His most important publication was a collection of psalm tunes, entitled *Sacred Harmony*, issued in two volumes in 1786. This was a selection of the best tunes of the period with a considerable number of Harrison's own composition. It was a very popular work for two or three generations, and did much to improve the character of the music in both churches and chapels in Lancashire and neighbouring counties. Besides being a composer of hymn tunes, several of them popular, and one of them

famous—the "Warrington," so well known a century ago, Mr. Harrison was a violinist of ability.

The senior minister of the most fashionable congregation in Manchester, with many claims on his time, an educator and a musician, Ralph Harrison was also a shrewd business man. He had inherited the Heyrod estate which had belonged to his Cooper kinsmen. He had no doubt a good stipend at Cross Street, and his wife had some money, but the wealth to which he attained, and which was only suggested by the amount of his personalty, was due to investments in undeveloped land in the rapidly growing town in which he lived.

"The will of "Ralph Harrison of Manchester clerk" was dated 19th February, 1808, and codicils were added 6th September, 1808, and 21st January, 1909, and was proved at Chester, 4th June, 1813, by the executors, John and James Harrison and Thomas Ainsworth, the personalty being sworn under £3,500. Besides the legacies to children mentioned below Mr. Harrison left an annuity of £20 to Miss Anne Middleton, of Chapel-in-le-Frith, legacies of £20 each to his brother-in-law, James Touchet, and his "friend and co-pastor" the Reverend Dr. Barnes, and the will contains references to divers plots of building to which he was entitled jointly with other persons, to his estate at Heyrod, and to estates, in Reddish, which he had purchased from the trustees of James Harrison, Esq.

Ralph Harrison died of dropsy, 24th November, 1810, aged sixty-two, and was buried at Cross Street Chapel. The Rev. J. Holland, minister of Gorton, officiated at the funeral, and preached a funeral sermon the following Sunday.

Rev. Ralph Harrison was married (1) at the Collegiate Church (now Cathedral), Manchester, 6th March, 1775, to Ann, daughter of John Touchet, of Manchester, merchant, by Sarah, daughter of James Bayley, of Manchester, merchant. Her portion was £1,300, as appears by the marriage settlements dated 4th March, 1775, and by her husband's will went in equal shares to their children. She was baptised at Cross Street Chapel, 6th March, 1747; died 10th July, 1797, aged fifty, and was buried inside the chapel. She was a niece of Samuel Touchet, M.P., and cousin of Thomas Butterworth Bayley, F.R.S., of Hope, who was a distant cousin of Ralph Harrison, being, like him, descended from the Mosleys of Manchester. (2) At Lancaster (?), 18th February, 1806, to Rebecca Hinde, of Skerton, near Lancaster. By indenture dated 15th February, 1806, Mr. Harrison settled on her an annuity of £200 charged on his Heyrod estate. She was daughter of James Hinde, of Lancaster, alderman and four times mayor of that borough, and her sister Nancy was the wife of Robert Grierson Blackmore, a prominent member of the Cross Street congregation. In addition to her marriage settlement she had a legacy of £600 from her husband. She died 3rd November, 1835, aged seventy-eight years, and was buried in Cross Street Chapel yard, M.I.

Ralph Harrison's children were all by his first wife:—

1. JOHN HARRISON, born 7th January, 1777; bap. 3rd February, 1777, by the Rev. Robert Gore; died 11th September, 1777, and was bur. within Cross Street Chapel.

2. ANN, born 16th July, 1778; bap. 15th August by the Rev. Robert Gore; marr. at the Collegiate Church, Manchester, 23rd June, 1802, to Thomas Ainsworth, of Manchester, solicitor. Her marriage portion was £500, and her father gave her a further sum of £500 during his lifetime. By his will her father left upon trust for her and her issue 1½ eighths of his whole estate. Mr. Ainsworth, who was one of his father-in-law's executors, died 20th June, 1824, aged forty-six, and was bur. at Rostherne, Cheshire. She died at Kensal Green, 15th March, 1842. William Harrison Ainsworth, the novelist, was her son, and was bap. by his grandfather, the Rev. Ralph Harrison, 28th February, 1805 (*Cross Street Chapel Register*).

3. REV. WILLIAM HARRISON, born 22nd May, 1779; "bap. not long after in the same year by the Rev. John Pope, of Blackley" (R. H.). Educated at the Manceester Academy. He was minister of the Unitarian Chapel, Blackley, near Manchester, from 1802 to January, 1854, when he resigned owing to the growing infirmities of age." In 1849, when Mr. Harrison was described as "the oldest Unitarian minister in Lancashire" and his ministry at Blackley had "attained a duration of nearly fifty years," it was stated that "his services and visitations have been most satisfactory, not only to the regular attendants at the Chapel, but to the residents of a poor neighbourhood, and for these services the average salary during this long term has not been £60 per annum." Mr. Harrison was, of course, not dependent on his profession for his living, his father having left him a competence, and being entirely devoid of ambition, was content to carry on the duties of a country minister throughout his long life. When he resigned the following letter was sent to him by the Trustee:—

"Blackley, February 19th, 1854.

"Revd. and Dear Sir,—The Trustees of the Unitarian Chapel at Blackley have laid before the Congregation your letter to them resigning your office as Minister.

"To most of the Congregation attending that Chapel you have been known for many years, to many of them intimately so. Your ministrations have been a source of much satisfaction to them; and though your increasing infirmities have for some time rendered it evident that a separation could not long be deferred, it is with much regret that they receive the notice of your final resignation.

"With their attachment to this ancient place of worship your name will ever be associated; and though your official connection with it be terminated they hope that csrcumstances may yet allow of your occasionally conducting a religious service at Blackley.

"Through me as Chapel Warden the Congregation wish to present to you their thanks and remembrances for the past

and their hope that for the future you may long have health and strength to enjoy the quiet pursuits of literature, the society of your friends, and the cheerful recollections arising from the retrospect of a life passed as a minister of the religion of Jesus Christ.

"On behalf of the Congrgation, and at their request I sign this letter.—Yours very faithfully,

"JAMES BENNETT.

"The Revd. Wm. Harrison."

William Harrison published his father's *Sermons*, to which he prefixed a memoir, and a new edition of his father's *English Grammar*.

Died at Higher Broughton, 31st December, 1859, in his eighty-first year; bur. at Blackley Unitarian Chapel, where, besides a gravestone, there is a tablet to his memory inscribed:—

The Rev. William Harrison
died December 31st 1859.
He was the faithful minister
of this Chapel for 50 years
This Tablet is erected by the
members of the congregation
and other friends as a memorial
of their respect and esteem

Marr. at the Collegiate Church, Manchester, 9th February, 1811, Maria Kelsall. She died of consumption at Higher Broughton, 30th January, 1830, aged 46 (*Cross Street Chapel Registers*). Bur. in Cross Street Chapel yard, M.I.

1. *William Harrison*, born 20th March, 1812; bap. 18th June (*Registers of Cross Street* and *Dob Lane Chapels*). Was an architect. Died 21st April, 1879, aged 67. Bur. at Blackley Chapel, M.I. Marr. at Dukinfield Chapel, 4th August, 1842, Elizabeth, youngest dau. of Daniel Howorth, of Ashton-under-Lyne, and sister of the Rev. Franklin Howorth, of Bury. They had, with other issue, a daughter, the present Miss Jane Harrison, of South Shore.

2. *Henry Harrison*, born 30th April, bap. 10th November, 1813 (*Cross Street Chapel Register*). Educated by his father, by Mr. Dixon, and by Dr. Beard. Under the last he was encouraged in the practice of English composition, and many of his poems were printed over the initials H. H. in Dr. Beard's paper, *The Christian Teacher*, and other papers. Having served his articles with F. R. Atkinson, he was admitted a solicitor in 1836, and began practice in Manchester. In 1837 he went to Dublin and remained there for several years.

After a brief return to Manchester he went to New York in 1844, and died there, 16th December, 1853.

3. *James Bower Harrison*, M.D., of Higher Broughton. Born 4th July, 1814 (*Cross Street Chapel Register*); bap. 16th February, 1815 (*Ibid* and *Dob Lane Chapel Registers*). Articled 30th September, 1829, to W. R. Whatton, of Manchester, surgeon. Died 2nd January, 1890. Marr. at St. Bride's Church, Chester, 27th May, 1857, Catherine, only dau. of Shaw Evans, Esq., of Chester. Born 2nd January, 1832. Died at Higher Broughton, 26th July, 1874. Dr. Bower Harrison's children, Mr. Howard J. Harrison and Miss Mabel Blanche, reside at Yew Bank, Hawkshead.

4. JAMES HARRISON, born 27th April, 1783; bap. 31st May, 1783 (*Cross Street Chapel Register*); died 6th September, 1788, and was bur. 8th September within Cross Street Chapel.

5. RALPH COOPER HARRISON, born 5th February, 1785; bap. 7th May, 1785 (*Cross Street Chapel Register*); died 18th May, 1804, aged nineteen; bur. in Cross Street Chapel yard. Marr. at Bury Parish Church, 3rd January, 1803, "Mary Hampson, of Queen Street, Manchester, an orphan living with her father-in-law [*i.e.*, step-father], William Lomax, shopkeeper at Bury (R.H.)." She marr. secondly at Eccles Parish Church, 20th December, 1807, John Shields, of Manchester, fustian cutter. She had a legacy of £100 from the Rev. Ralph Harrison. Issue:—

Anne, born 6th March, 1804; bap. by her uncle William, 25th March. Her grandfather Harrison undertook her care and maintenance after the death of her father, and she, by the consent and agreement of her mother, was committed to his government, care, and discretion during her minority. He left £3,000 to his trustees for her benefit. She died 14th December, 1811, aged seven years; bur. in Cross Street Chapel yard, M.I.

6. JOHN HARRISON, born 6th February, bap. 6th March, 1786 (*Cross Street Chapel Register*). A trustee of Cross Street Chapel. An amateur violinist of distinction, being first violin in the orchestra of the Gentlemen's Concerts. Merchant in Manchester. On his "intention of going into trade," his father advanced him £530. By his father's will he received two-eighths of his father's estate. Died 12th April, 1853, aged sixty-seven; marr. at Eccles 29th May, 1809, Sarah, dau. of Alexander Paterson and widow of Edward Potter, of Barrfield Lodge, Pendleton. According to her marriage settlements, dated 29th May, 1809, she was "entitled to considerable personal estate" whereof £3,000 was vested in trustees for her benefit; died 10th July, 1852, aged sixty-six; bur. in Norwood Cemetery, 13th July, 1852. Issue:—

1. *Sarah Ann*, born 29th October, bap. 7th December, 1810; died of scarlet fever, 12th September, 1817,

aged 6 years and 10 months; bur. at Cross Street Chapel (*Cross Street Chapel Register*).

2. *Ralph Cooper Harrison*, born 9th April, bap. 24th June, 1812; died of scarlet fever, 27th June, 1817, aged 5. Bur. at Cross St. Chapel (*Cross Street Chapel Register*), in his grandfather's grave. M.I.

3 A child unbaptised, a few hours old, bur. 23rd March, 1814 (*Cross Street Chapel Register*).

4. *Rev. John Harrison*, Ph.D. (Giessen, 1842), bap. 19th July, 1815 (*Cross Street Chapel Register*). Educated at Manchester College, York, 1833-1838. Unitarian minister at Chowbent, 1838-47; Brixton, 1847-61, and Ipswich, 1862-3. An amateur violinist. Died at Wandsworth Road, 26th March, 1866, aged 51. Dr. Harrison married, in 1837, Ann Elizabeth, dau. of Michael Benjamin Gowland, of Whitby. He had, with other issue, William Gowland Harrison; died 9th March, 1910, in his 71st year; John Thomas Harrison, President of the British and Foreign Unitarian Association, and member of several foreign orders of knighthood (died 27th June, 1912); and Mr. Charles Willis Harrison, of London.

7. SARAH, born 21st February, bap. 23rd March, 1787 (*Cross Street Chapel Register*); died 23rd September, 1787; bur. in Cross Street Chapel.

8. SARAH, born 29th December, 1788, bap. 2nd February, 1789 (*Cross Street Chapel Register*); died 13th June, 1789; bur. in Cross Street Chapel.

9. JAMES HARRISON, born 10th March, 1791; bap. 11th April, 1791, by Dr. Barnes (*Cross Street Chapel Register*). Received under his father's will three-eighths of his estate. A merchant in Manchester, and resident at Somerville, Bolton Road, Pendleton, afterwards of Hill House, Brading, and Audley House, Sandown, Isle of Wight. Died at Audley House, Sandown, 1st April, 1867. Bur. in Brading churchyard, Isle of Wight. Marr. at Llanbeblig, Carnarvonshire, 3rd September, 1812, Ellen, dau. of Robert Beaver, of Carnarvon, an officer in the Royal Navy, and sister of Hugh Beaver, of The Temple, co. Lancaster, and Glyn Garth, co. Anglesea. She died 1855, and was bur. in Brading churchyard. James Harrison had, with other issue, Ellen, wife of Major William Harvey Christie, M.L.A., Postmaster General of Australia; Margaret, wife of the Rev. Charles Henry Dearsley, B.A.; Frances Esther, wife of Lieutenant-General Samuel Tolfrey Christie, C.B., and William Henry Harrison, who died 10th February, 1908, aged 83, leaving issue.

APPENDIX IV.

COOPER OF DUKINFIELD.

(Except when otherwise stated the authority is the Rev. Ralph Harrison's *Extracts*.)

RALPH COOPER, of Dukinfield, in the parish of Stockport, Cheshire. Born about 1642; died 13th November, 1719, aged seventy-seven; married Sarah —, who died 24th February, 1720, aged eighty-three; both bur. in Dukinfield Chapel yard, where there is a gravestone. Issue:—

REV. JOHN COOPER, "their first born the mother 44 years old and over;" bap.. 25th October, 1681 (*Dukinfield Register*). Resided at Dukinfield. Minister of the Presbyterian (now Unitarian) Chapel, Gee Cross, Hyde, from its beginning in 1710 to his death. Died 27th April, 1731, aged 49½ years and upward. Bur. at Dukinfield Chapel (M. I.). Marr. at Wilmslow, 29th June, 1705, Ann, daughter of the Rev. Samuel Angier, of Dukinfield, by his wife Ann, daughter of Oswald Mosley. She was born 28th October, and bap. 1st November, 1681 (*Dukinfield Register*), and died 11th March, 1727-8, aged forty-six years. Buried at Dukinfield (M. I.).

Issue :—

1. SAMUEL COOPER, born 5th April, 1706. A divinity student under Dr Latham, of Findern, but died shortly after finishing his course. Died 9th April, 1730; buried at Dukinfield (M. I.).
2. SARAH, born 7th July, 1708; died 19th May, 1730.
3. ANN, born 3rd October, 1710; marr. Rev. William Harrison (see Harrison pedigree).
4. RALPH COOPER, born 14th February, 1712-13. Lived in the parish of St. Anne, in the liberty of Westminster. By his will dated 5th September, 1776, he left £300 to the Presbyterian Fund. He owned the Heyrod estate and other property which eventually went to his nephew Ralph Harrison; died 3rd July, 1781.
5. MARY, born 11th April, 1715; died 23rd November, 1720; bur. at Dukinfield (M.I.).
6. JOHN, born 15th June, 1717. "He was brought up to the Manchestester business, for some time lived with Mr. John Sandford, the father of Mrs. Blinkhorn in Oldfield Lane. He was consumptive, and died suddenly at last at Mr. Sandford's house of a vomiting of blood. He is described by my father as sober, well-disposed, and of a tender affectionate spirit." Died 19th March, 1741-2; bur. at Cross Street Chapel.
7. ANGIER, born 13th December, 1719; died 22nd April, 1732; bur. at Dukinfield (M.I.).
8. MARY, born 19th March, 1722; died 30th April, 1730; bur. at Dukinfield (M.I.).

APPENDIX V.

SWARBRECK OF ROSEACRE,

IN THE PARISH OF KIRKHAM, CO. LANCASTER.

Swarbreck is one of the indigenous surnames of the Fylde district. There is a Swarbrick Hall in the township of Weeton with Preese, Kirkham parish, and in that township in 1332 two persons of the name were assessed for the subsidy. These were Robert de Swartebrek, who paid 2s. 8d., and John de Swartbrek, who paid 2s. Only one of the taxpayers in the township paid more than Robert (*Exchequer Lay Subsidy Roll*, 1332, Rec. Soc.). The only other Swarbreck assessed in Lancashire was Richard de Swartbrek, of North Meols, only a few miles away but across the estuary of the Ribble. By the early years of the seventeenth century there were Swarbrecks in most of the Fylde parishes, and of these families the family resident at Roseacre was the only one of the land-owning class.

In the seventeenth century the name appears to have been usually spelled Swartbrecke, but there were numerous variations: Swarbreck, Swarbrecke, Swartbrooke, Swartbrocke, Swarpbrecke, Swarthbreck, and other forms occurring. Swarbreck and Swarbrick are the prevailing spellings to-day.

Roseacre, the residence of the immediate ancestors of the wife of the Rev. Cuthbert Harrison, is a township, with Treales and Wharles, in the parish of Kirkham, and is about equidistant from Kirkham, Singleton, St. Michael's-on-Wyre, and Woodplumpton churches, and close to Elswick, which has long been the centre of Fylde nonconformity.

The following pedigree is based on the wills of the family, with a few additional items from printed sources. The registers of Kirkham have not been searched for this family. They would doubtless supply many additional dates.

PEDIGREE.

— SWARBRECK. Probably William Swarbreck, who in 1570 was one of the Thirty men (*i.e.*, the vestry) of Kirkham, representing Treales, and perhaps identical with William Swarbrick, of the Grange, who, in 1581, left 3s. 4d. to Kirkham Church (Fishwick's *Kirkham*, pp. 89, 92).

Issue:—

JOHN SWARBRECK, of Roseacre (see below).

GEORGE SWARBRECK, named as brother in the will of John Swarbreck, 1581, who left him one pair of breeches.

WILLIAM SWARBRECK, named as brother in the will of John Swarbreck, 1581, who left him one pair of breeches. He was living 1619, when his nephew William left him 5s.

AGNES, named as sister in the will of John Swarbreck, 1581, who left her 12s. Living 1619, when her nephew William left her 5s.

JOHN SWARBRECK, of Roseacre. His will, dated 6th June, 1581, directs that he should be buried in Kirkham churchyard. He left his land in Eccleston (either Little Eccleston, in Kirkham parish, or Great Eccleston, in St. Michael's parish) to his son William and his heirs for ever, and in default to Thomas, Henry, Robert, and Ellen, his other children successively. He left small legacies to his brothers George and William and his sister Agnes, and named his son William and his brother-in-law Lawrence Kirkham executors. His estate (personalty) was valued at £104. 17s. 2d. His surname is spelled Swartbrecke in the will. Married at Kirkham, 9th January, 1568-9, Joan Kirkham, and had issue:—

WILLIAM SWARBRECK, of Roseacre (see below).

THOMAS SWARBRECK, of Elswick, St. Michael's parish, yeoman. Named in his father's will as second son. In 1616 he was a trustee of the family settlements made by his brother William. In 1619 William left him a share of his apparel, and his children, who are not named, 2s. each. He had issue:—

William Swarbreck, bap. at Woodplumpton 13th January, 1612 3. Matriculated at Oxford (St. Mary Hall) 4th November, 1631, aged eighteen; B.A., 14th October, 1633; M.A., 5th July, 1636 (Foster's *Alumni Oxonienses*). This appears to be the "Mr. William Swarbrecke" whose books were plundered by the Earl of Derby's troops in 1643, and who in the same year raised a company, for the Parliament, in St. Michael's parish. As Captain William Swarbrick he was in 1644 in charge of the Royalist prisoners from Lathom, first at Preston and afterwards at Lancaster, and later took part in the siege of York (*Discourse of the Warr in Lancashire*, pp. 28, 42, 49, 50, Chet. Soc.). In 1656 Wil. Swarberick, gent., was one of the Commissioners for raising £60,000 by the month (*Ordinances of Parliament*, 1656, cap. 12). Stated to have been minister of Elswick Chapel, but of this there is no evidence.

HENRY SWARBRECK, named in his father's will as third son. He was living in 1619, when his brother William left him a share of his apparel, but as there were no legacies to his children we may presume that he was unmarried or childless.

ROBERT SWARBRECK is named in his father's will as fourth son. Living in 1619, when his brother William left him a share of his apparel. He then had children living who, by the same will, were to receive 2s. each. He is probably the Robert Swarbrecke, of Elswick, husbandman, whose will, dated 11th June, 1636, named his wife Margaret as sole legatee and executrix.

ELLEN, named in her father's will as last in the remainder in the entail of the Eccleston property. Under her brother William's will, 1619, she had a legacy of 10s. Her surname is not

mentioned, but it is probable that either John Kirkbie or William Bamber, who are also named in the will, was her husband.

WILLIAM SWARBRECK, of Roseacre, yeoman. He was executor, 1581, of the will of his father, who settled on him and his heirs for ever, the Eccleston property. From his own inquisition *post mortem* it appears that he was seised in fee of 8½ acres of land at Elswick (St. Michael's parish), held of the king, as of his honour of Clitheroe, in free and common socage, and not in capita, by fealty, and of a corn mill and rood of land in Elswick, held of William Mollinex, gentleman, in free and common socage by fealty and 10d. rent. By deeds dated 20th December, 1616, these two properties had been settled to the use of his son Robert, who had the 8½ acres, worth per annum 5s., and his daughters, Elizabeth, Bridget, and Margaret, who had the mill and rood of land, worth per annum 10s. As the Roseacre property is not named in inquisition or will, it was presumably leasehold and settled on the eldest son. The inquisition further states that William died at "Rosacar," 14th April, 1619, and that John was his son and heir. (Rylands's *Lancashire Inquisitions*, ii. 138). William Swarbreck made his will 9th April, 1619. His burial was to be in Kirkham churchyard. Small legacies were left to Richard and Thomas, sons of Robert Cowell his son-in-law, Ellis Kirkbie, son of John, the children of William Bamber and of the testator's brothers, Robert and Thomas, his three brothers, his uncle William, his aunt Annes, and his sister Ellen, and he mentions three daughters, Elizabeth, Bridget, and Margaret, besides a son and executor, John. In the will the surname is spelled Swarpbricke, and in the inquisition Swarbrecke.

He had issue:—

JOHN SWARBRECK, of Roseacre (see below).

ROBERT SWARBRECK, on whom his father, on 20th December, 1616, settled the Elswick land. He is not named in the will, 1619.

ELLEN, married at Woodplumpton, 29th July, 1614, to Robert Cowell. It is probable that she died before her father, who does not mention her in his will, though he left 20s. each to Richard and Thomas Cowell, sons of Robert Cowell, his son-in-law.

ELIZABETH. Unmarried 20th December, 1616, when the Elswick mill was settled on her and her sisters. Named in her father's will, 1619, as a residuary legatee.

BRIDGET. Unmarried 20th December, 1616, when the Elswick mill was settled on her and her sisters. Named in her father's will, 1619, as a residuary legatee.

MARGARET. Unmarried 20th December, 1616, when the Elswick mill was settled on her and her sisters. Named in her father's will, 1619, as a residuary legatee. Perhaps the Margaret Swarbreck, of Singleton, whose will was proved 1683.

JOHN SWARBRECK, of Roseacre, yeoman. Born in 1599, as he was aged 20 years, 4 months, and 20 days and more at the date (7th September, 1619) of the inquisition after his father's death. Executor of his father's will, 1619. One of the Thirty men of Kirkham in 1638 representing Treales, Wharles, and Roseacre (Fishwick's *Kirkham*, p. 99). His will bears date 8th February, 1671 [-2]. He was to be buried in Kirkham church. He left to his son William, and his sons-in-law, Cuthbert Harrison, William Horneby, and Thomas Rowlinson, £4 each; to each grandchild 20s.; to Ann, Jenet, and Ellen, his daughters, and Ann, his daughter-in-law, 5s. each; and the residue to his sons, Robert and Lawrence, who were appointed executors. In the will the testator's name is spelled Swartbrecke, but in the accompanying bond, dated 14th March, 1671-2, the two executors spell their name Swarbreck.

He had issue:—

WILLIAM SWARBRECK, of Roseacre (see below).

ROBERT SWARBRECK, of Roseacre, gentleman. Executor of his father's will, 1671-2, and a witness to that of his brother William, 1675-6. In 1689 his house at "Rossiker" was certified as a Presbyterian meeting-house (*Hist. MSS. Com.* 14th Rep., App. 4, *Kenyon MSS.*, p. 232). He was, presumably, dead in 1696, as he is not named in his brother Lawrence's will.

LAWRENCE SWARBRECK, of Roseacre, physician. Matriculated at Oxford (St. Mary Hall) 26th November, 1650, but did not graduate there. He is styled Dr. Swarbreck, but his degree is not in any accessible list of British graduates, and he was not at Leyden, nor was he a licentiate of the College of Physicians. He is said to have married a Hornby, a sister of his brother-in-law William Hornby, but his will, abstracted below, is either that of a bachelor or a childless widower.

"2 Feb. 1696 [probably 1696-7] I Lawrence Swartbrecke, of Rosicar, co. Lancs. physician. To Hugh Hesketh of Rosicar my clock; to Ellen Hesketh his wife my still; to George Lancaster my nephew 40s. to John Harrison my nephew £4; to Claudia Harrison of Bankfield £4; to Paul Harrison of Bankfield, £5; to Robert Hornby of Rosicar my nephew, £4; to Thomas Horneby of Crossmore, my nephew £4; to Richard Helm of Crossmore, £4, to Ann Rowlingson my sister 40s. and to her, for the use of her grand-daughter Frances Miller, £4 and for the use of her daughter Alice Miller £4; to James Buller of Singleton, my nephew, 5s. to James Benson my nephew 40s.; to John Parr of Preston, 40s. [this was the dissenting minister at Walton]; to Harry Cowell of Rosicar, blacksmith, £3; to my sister Ellen Green, 40s.; to Richard Harrison of Bankfield, my nephew, my watch and 40s.; to William Hornby of Weeton-cum-Preese, my nephew, 40s.; to John Hornby of Poulton my nephew 40s.; to Richard Harrison of Bankfield, my physick books, English, Latin and MS.; my divinity books to be bestowed amongst my friends;

residue to Richard Harrison of Bankfield, William Hornby of Weeton-cum-Preese, and John Hornby of Poulton, my nephews equally; they to be executors. Witnesses, Wm. Bell, John Fletcher."

An inventory, total £149. 5s. 3d., was made 6th March, 1696, and the will was proved in the Archdeaconry of Richmond 19th March, 1696.

ANN, named with her husband Thomas Rowlinson in her father's will, 1671-2. She was living in 1676 being named, together with a grandchild, in Dr. Swarbreck's will.

JENET, named with her husband William Horneby [*i.e.*, Hornby] in her father's will, 1671-2. There are several Hornby nephews named in Dr. Swarbreck's will.

ELLEN, wife of the Rev. Cuthbert Harrison, B.A., of Bankfield. Is named with him in her father's will, 1671-2. She married secondly Joseph Green, of Singleton Grange, and survived him (see Harrison pedigree).

WILLIAM SWARBRECK, of Roseacre, yeoman. Has been identified (Fishwick and Ditchfield's *Memorials of Old Lancashire*, i. 142) with the William Swarbreck whose books were plundered in 1643. As, however, his father was only forty-four at that time, the son would be too young for the identity to be accepted. His will dated 12th February 28 Charles II., 1675 [1675-6], was proved 17th April, 1676, in the Archdeaconry of Richmond. The following is an abstract: "I William Swarbreck, of Rossaker, co. Lancs. yeoman; to be buried in Kirkham parish church; to Ann my now wife one third part of my goods according to the custom of the province of York; one other third part to all my children equally; the last third part called the 'decedents' part to Dorothy Swartbrecke and Ellen Swartbrecke my daughters and to any unborn child by my wife Ann; said wife Ann and Thomas Winkley of Preston, co. Lancs. gent. to be executors. Witnesses—Anna Sowerbutts, Robert Swartbrecke and Cuthbert Harrison."

The inventory, total £390. 6s. 1d., was made 27th March and sworn 18th April, 1616, and there is a bond dated 19th April, 1676, of the executors to perform the will and bring up John, Dorothy, and Ellen, children of the testator. The phrase "my now wife" suggests that William had been twice married.

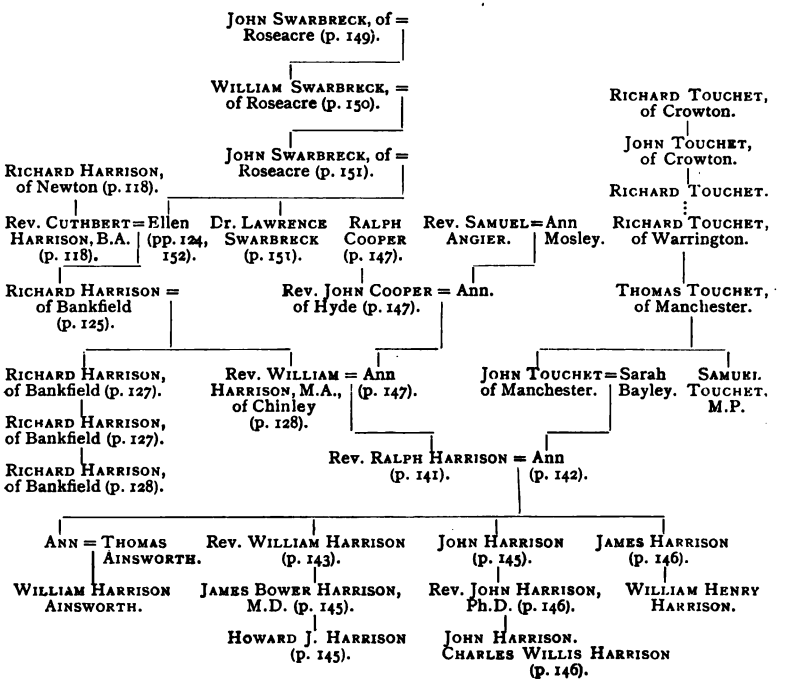
Issue:—

JOHN SWARBRECK, posthumous son, born before 19th April, 1676. Presumably the John Swarbreck, of Roseacre, administation to whose estate was granted 1693.

DOROTHY, named in her father's will. Presumably the Dorothy Swarbreck, of Roseacre, administration to whose estate was granted 1693.

ELLEN, named in her father's will. As neither she (unless she married Hugh Hesketh, of Roseacre) nor her brother and sister are named in Dr. Swarbreck's will it is probable that they had all died, without issue, before 1696.

Key Pedigree.



ALEXANDER GREENE (FATHER AND SON) AND OTHER MANCHESTER POSTMASTERS.

BY ERNEST AXON.

SOME years ago our painstaking friend Charles Roeder read before this Society a paper on the "Beginnings of the Manchester Post Office,"* which broke ground in an entirely new field of local history, and more recently Mr. R. Stewart-Brown, M.A., gave to the Historic Society of Lancashire and Cheshire the results of some original researches into the history of the Tower of Liverpool.† These two papers, though on different subjects, illustrate each other, for one of the lessees or owners of the Tower of Liverpool was Alexander Greene, postmaster of Manchester.

My paper supplements and in some details corrects both Mr. Roeder's and Mr. Stewart-Brown's papers. Mr. Roeder says, "Our first postmaster, as far as we can trace, was Richard Halliwell, of Bull's Head Inn, in the Market Place, during the reign of Charles I." The words "as far as we can trace" may safely be omitted, for we have a definite statement made in a document so nearly contemporaneous as the reign of Charles II. that Mrs. Halliwell's "father-in-law was the first ever concerned in

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* *Transactions*, xxii. 1-49.
† *Trans. Hist. Soc. L. & C.*, lxi. 41-82.

the letters of Manchester." Richard Halliwell was, as appears from addresses quoted by Mr. Roeder, postmaster as late as 9th May, 1648, and Alexander Green was postmaster on 28th November, 1648. Another address gives us an apparently earlier date of 30th January, 1648, but this would, no doubt, be old style, and therefore 1649 of our reckoning. Evidently, therefore, Alexander Greene became postmaster of Manchester in the second half of 1648.

Of Alexander Greene the elder a few particulars may be given. Apparently not a native of the town, he became, perhaps about 1620, landlord of the "Eagle and Child" Inn, in St. Mary's Gate, one of the principal inns of the town. In 1622 he married Katherine Ainsworth, and in the same year served on the jury of the court leet. For many years he filled one or other of the town's offices, usually that of officer for the conduit. In 1624 he witnessed the will of the founder of Marshall's charity. A man of substance and respectability, he is usually styled "Mr." Greene, even when he was fined, and growing prosperity is suggested by his purchase of chief rents in 1632. So far as we can judge Greene was a sympathiser with the Parliament, but it was at his house that Lord Strange gave that banquet which marked the local beginnings of the Civil War. A little later the Royalists burnt "Mr. Greene's barne with much corn and hay."*

For some years we have few Manchester references to Greene, and possibly he spent much time in Liverpool. In 1648 came his appointment as postmaster of Manchester, and in August, 1649, he and his son, each described as "of Manchester vintner," entered into a bond to pay to

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* *Lancashire Civil War Tracts*, pp. 32, 46.

Humphrey Chetham, of Turton, Esq., the sum of £161, probably borrowed money. The deed is sealed heraldically, three stags trippant, and for crest on a wreath a stag.*

As landlord and postmaster Greene was a leading burgess. He served as constable and as churchwarden, and in the latter capacity received Chetham's legacy for the poor. At his house part of the funeral banquet at Humphrey Chetham's funeral was laid, and there Chetham's feoffes had their early meetings.

There is in the Reference Library, Manchester, an interesting document, dated 1655, which shows that Greene was then in the occupation of a house belonging to Mrs. Lever, and situated at the upper end of Market Sted Lane. The deed was evidently intended to continue for seven years, a previous and unexpired tenancy for it was not to take effect until 1661. The rent was £18. Although the lease was for seven years it could be terminated any year if the owner's son, "John Lever of Gray's Inn gent shall come downe into the country, and desire the said messuage to reside cohabit and dwell in with a family of his own." In consideration of £10 paid by Mrs. Lever, Greene undertook certain repairs, the specification of which throw a little light on Manchester methods of building:—

> This indenture made the eight day of March in the yere of our Lord god accordinge to the computacon of the Church of England One thousand six hundred fifty and five Betwene Katherine Lever of Alkrington in the County of Lancaster widowe upon thon pte and Alexandr Greene of Manchester in the said county gent upon thother pte Witnesseth

* Raines MSS., xxiii. 445.

that the said Katherine Lev^{r} for and in consideraĉon of the yerely rent hereafter in theis pñts menĉoned expressed and reserved And for div^{9}s oth^{r} good causes and consideraĉons her hereunto moveinge she the said Katherine Lev^{r} hath demised granted sett and to farme letten And by theis pñts doth demise grant sett and to farme lett unto the said Alexand^{r} Greene his ex^{rs} adm^{rs} and assignes all and singul^{r} that messuage and tenem^{t} wth yt appurtenñcs scituate lyinge and beinge in the upper end of the Markett stead lane in Manchester aforesd late in the tenure holdinge and occupaĉon of Robert Lever late of Manchester aforesd gent his assignee or assignes and now in the tenure holdinge and occupaĉon of the said Alexand^{r} Greene his assignee or assignes and all houses edifices buildinges barnes outhouses foulds yords orchards gardens closes clausures lands meadows pastures feedinges coīnon of pasture tynsell and und^{r} woods for the necessary defence of the heym^{t} thereof waies walls wat^{rs} passages lib^{r}ties easm^{tes} comodities and advantages whatsoev^{r} to the same belonginge or in any wise apptayninge or therewthall had used occupyed enioyed reputed or taken to be as pt pcell or member thereof in any wise To have and to hold all and singul^{r} the said messuage [&c.] to the said Alexand^{r} Greene his execut^{rs} &c. in mann^{r} and forme followinge that is to say the said messuage and all the edifices and buildinges from the first day of May wch shall be in the yere of our lord god One thousand six hundred sixty and one for and duringe the full end and terme of seven yeres from thence next and imediately ensuinge to be compleate and ended and to have and to hold the said closes and landes from the second day of February which shallbe

in the yere of our lord god One thousand six hundred and sixty for and duringe the full end and terme of seven yeres from thence next and imediately ensuinge and followinge fully to be compleate and ended to mowe and pasture onely yeildinge and payinge therefore yerely and eu^{9}y yere unto the said Katherine Lev^{r} her ex^{rs} or adm^{rs} the clere yerely rent or sum̄e of eighteene poundes of lawfull money of England att and upon the feast day of St. Michaell the Archangell and the first day of February by even and equall porc̄ons duringe all the said terme of seven yeres hereby granted as aforesaid And the said Alexander Greene for himselfe his ex^{rs} and adm^{rs} and ev^{9}y of them doth covenñte ꝑmys and grant to and wth the said Katherine Lever her ex^{rs} adm^{rs} and assignes and ev^{9}y of them by theis pñts that he the said Alexander Greene his ex^{rs} or adm^{rs} shall and will well and truly content satisfie and pay or cause to be well and truly contented satisfied and paid unto the said Katherine Lev^{r} her ex^{rs} or adm^{rs} the said clere yerely rent of eighteene poundes att and upon the said feasts dayes of St. Michaell the Archangell and the first day of February by even and equall porc̄ons duringe all the terme aforesaid ov^{r} and above all leyes taxac̄ons and assessm^{tes} as shalbe from time to time lawfully imposed upon the hereby demised p^{9}mises duringe the said terme And if yt happen that the said yerely rent or any ꝑt or ꝑcell thereof be in arreare or unpaid by the space of twenty dayes next aft^{r} any of the dayes on wch the same ought to be made as aforesd (beinge lawfully demanded) That then yt shall and may be lawfull to and for the said Katherine Lev^{r} her ex^{rs} and adm^{rs} into the said mesuage and tenem^{t}

and all oth^{r} the hereby demised p^{9}mises from time to time to enter and distreine and the distresse and distresses then had and found to take leade drive cary away and deteyne to her and their owne use for and untill she the said Katherine Lev^{r} her ex^{rs} and adm^{rs} shalbe fully satisfied and paid the said rent and arrerages thereof And the said Alexand^{r} Greene for and in consideraĉon of the sum̄e of tenne poundes of lawfull money of England to him in hand paid by the said Katherine Lev^{r} for himselfe his ex^{rs} and adm^{rs} and ev^{9}y of them doth furth^{r} coveñnte ꝑmys and grant to and wth the said Katherine Lev^{r} her ex^{rs} and adm^{rs} and ev^{9}y of them by theis pñts That he the said Alexand^{r} Greene his ex^{rs} or adm^{rs} shall and will att or before the second day of October now next ensuinge att his or there owne ꝑꝑ costs and chardges well and sufficiently boarde or cause to be boarded with good sufficient and drye dale boards all that roome called the Parl^{r} ꝑcell of the said mesuage and lay the said boards upon good and stronge saplinge bearors and cause the said bearors to be laid and rammed in clay or marle And alsoe tht the said Alexand^{r} Greene hys ex^{rs} or adm^{rs} shall and will att or before the said second day of Octob^{r} lay or cause to be laid and floored the hall buttery and lard^{r} ꝑcells likewise of the said messuage wth good and sufficient smooth flaggs of stone accordinge to the usual mann^{r} and forme of flagginge and layinge of floores wth flaggs in the said Towne of Manchest^{r} And will alsoe att or before the said second day of October boarde or cause to be boarded and floored wth good and sufficient drye dale boards or will lay or cause to be layed and floored wth plaist^{r} to be fetched from Ringey wthin the County of Chest^{r} well

and sufficiently burned tempered and made in good and sufficient morter one oth^{r} floore in the Plaist^{r} chamber ꝑcell likewise of the said mesuage And the said Alexand^{r} Greene for himselfe his ex^{rs} and adm^{rs} and ev^{9}y of them doth further covenñte ꝑmys and grant to and wth the said Katherine Lev^{r} her ex^{rs} and adm^{rs} and ev^{9}y of them by theis pñtes that he the said Alexand^{r} Greene his ex^{rs} or adm^{rs} shall and will for the consideracon aforesaid att or before the said second day of October now next ensuinge att his owne ꝑꝑ costs and chardges build or cause to be erected and builded wth good and sufficient timb^{r} one ꝑcell of buildinge aft^{r} the mann^{r} of a shoringe to be sett and erected att theast end of the barne ꝑcell of and belonginge to the said mesuage to be in length the full breadth of the said barne and in breadth three yards att the least and will sett the said buildinge or shoringe upon good and sufficient stone flagges and ashl^{rs} and make the said buildinge equall and uniforme for tymber and goodnes wth the tymb^{r} in the said barne and cause the said buildinge or shoringe soe erected to be cov^{9}red with good and sufficient slate stones and the said Katherine Lever for her selfe her ex^{rs} and adm^{rs} and ev^{9}ry of them doth covenñte ꝑmys and grant to and wth the said Alexand^{r} Greene his ex^{rs} and adm^{rs} and ev^{9}ry of them by theis pñtes that he the said Alexand^{r} Greene his ex^{rs} and adm^{rs} and ev^{9}y of them und^{r} the rent aforesd shall and may peaceably and quietly have hold occupye possesse and enioy all and singul^{r} the said mesuage and tenem^{t} and all and singul^{r} oth^{r} the p^{9}mises formly menconed by theis pñtes to be demised wth there and ev^{9}ry of there appurtennces without lett suit troble molestacon or evicccon of her the said

Katherine Lev^{r} her execut^{rs} or administrat^{rs} or any othr ꝑson or ꝑsons whatsoever lawfully clayminge the same or any ꝑt or ꝑcell thereof duringe the said terme of seven yeres (if John Lever of Grayes Inne gent. sonne of the said Katherine Lev^{r} shall not come downe into the country and desire the said mesuage and tenem^{t} to residie cohabitt and dwell in and upon the same wth a family of his owne) And that she the said Katherine Lever her ex^{rs} or adm^{rs} shall and will yerely pay all such rentes as be yerely due and issuable out of the said mesuage and tenem^{t} duringe the said terme provided alwayes and it is nev^{9}theles covenñted granted concluded condescended and agreed upon by and betwene the said ꝑties to theis pñtes that if yt happen that the said John Lev^{r} shall att and upon the second day of February in the said yere one thousand six hundred and sixty or att any yeres end wthin the said terme of seven yeres come into the country and desire to have and enioy the said mesuage and tenement wth yt appurtennces wth a full and reall purpose and intention to dwell in cohabitt and reside in and upon the same himselfe wth a family of his owne or that the said yerely rent of eighteene poundes or any ꝑt or ꝑcell thereof shall be in arreare by the space of twenty dayes next after any of the dayes on wch the same ought to be paid as aforesaid (beinge lawfully demanded) that then and from thenceforth yt shall and may be lawfull to and for the said Katherine Lev^{r} her ex^{rs} and adm^{rs} and ev^{9}y of them into the said mesuage and tenement wth yt appurteñnces respectively to reent^{r} and the same to have againe reposseed and enioy as in her or their former estate any thinge before in theis pñtes menc̃oned to the contrary hereof in any wise

notwthstandinge and the said Alexand^{r} Greene for himselfe his executrs and administrators and ev^{9}y of them by theis pñtes that he the said Alexand^{r} Greene his execut^{rs} and administratrs and ev^{9}y of them shall and will from time to time well and sufficiently repaire uphold mayntaine an keepe all and singul^{r} the said mesuage and tenement in good and sufficient repaire duringe soe many yeres of the said terme of seven yeres as he the said Alexand^{r} Greene his exeçutrs or adminstrators shall have and enioy the same and that he the said Alexand^{r} Greene his ex^{rs} and adm^{rs} shall and will peaceably and quetly deliv^{9} up the possession of the said mesuage and tenement wth yt appurteñnces att thend of any yere of the said terme of seven yeres unto the said Katherine Lev^{r} her executors or adm^{rs} (if the said John Lever shall desire the same for his owne use in mann^{r} and forme aforesaid. In witness whereof the ꝑties aforesaid to theis pñtes indentures interchangably their handes and seales have put the day and yere first above written.

ALEXANDER GREENE.

Signed sealed & deliv^{9}ed it beinge agreed before thensealinge hereof by and betweene the ꝑties wthin menc̃oned that it shall and may be lawfull for the said Alexand^{r} Greene his execut^{rs} or administr. to plowe and sowe ev^{9}y one of the w^{t}hin named closes for one yere during such tyme as he shall during the same in p^{9}sence of

THO. WARBURTON
ROB$^{T.}$ LEVER
THOMAS GREENE

Endorsed
19° Septemb^r 1690

Int^r Thomā Latham ar. quer. et Johem Leaver ar. deft.	then shewed & deposed unto att the execūcon of a comon [commission] by adjornem^t att Manches^tr betwixt ye sd parties before us

RICHARD WARBURTON Clerke
Julii 7

EDW. CHETHAM
JOSEPH YATES
JO. HOUGHTON
JN° WAITE

Alexander Greene the elder had certainly some connection with Liverpool, but I am of opinion that most of the Liverpool references are to his son of the same name. The elder Greene was a freeman of Liverpool, and occurs in the lists of freemen in 1644, 1649, and 1654.* That he was not resident is suggested by the fact that he was excused attendance in each of these years. The elder Greene was certainly lessee of the Tower of Liverpool in 1651, but it was probably his son who had charge of prisoners there in that year. It was by no means uncommon for a non-resident to be a freeman of Liverpool. Greene's contemporary and rival innkeeper in Manchester, Richard Halliwell, was, like him, a freeman of Liverpool. I should think the elder Greene's Liverpool interests were financial rather than residential. In that town he is invariably styled merchant. In 1646 Mr. Alexander Greene and Mr. Robert Greene took an apprentice, but in 1649-50 the firm appears to have been Mr. Robert

* *Liverpool Corporation Book of Record*, ii. 358, 473, 573.

Greene and Mr. Alexander Greene, the latter being no doubt the younger Alexander.*

In 1653 Greene entered into agreement to purchase the Tower from the sequestrators of the Earl of Derby's estate. This sale was either never completed or was cancelled, for later references show the Greenes to be leaseholders only.

Alexander Greene was buried at the Collegiate Church, 25th September, 1661, being described as merchant. Roeder states that he ceased to be postmaster at the Restoration, but I have found no evidence for his statement.

His widow continued his business for a very short time, and within a month of her husband's death took his place in the list of those fined for selling ale too dear, but in later lists the old familiar name appears, though borne by a different man. Mrs. Greene was a Deane woman, and was apparently a relation of the Rev. John Tilsley, vicar of that parish, who in company with Henry Newcome often visited her, and had religious converse. She was evidently a Puritan and a favourer of the non-conformist ministers. She was buried 4th July, 1664. Her will, proved at Chester, 5th August, 1664, is abstracted below:—

WILL OF KATHARINE GREENE OF MANCHESTER, WIDOW.

Dated 29th June 1664. I giue to Alexander Greene my sonne 20s. and to my doughter Ruth Greene a gould Ring to eury one of my sonne Alexanders Children a gould Ring being 5 in number of the leste I haue I giue to my doughter Mary Greene in gould

* *Liverpool Corporation Book of Record*, ii. 459, 523.

£9. 10s. And the rest of my psonall Estate I giue and bequeth to my sonne Edward Greene and to my doughter Mary Greene equally

Executors Edward Greene & Mary Greene

Item I give to Jane Millington my mowe heare petticoate and my best hatt and to my Cosen Elizabeth Tillsley 5s. in gould

the marke
of
KATHERINE

L.S.
GREEN

Wittnes hereof
SAMUELL HARMAR
ELIZABETH TILDSLEY
JANE FM MILLINGTON
her marke

Robert Greene, the eldest son, was baptized at Manchester in 1622, and became a merchant in Liverpool. He was admitted to the freedom of that borough on 5th June, 1648, and paid fifteen pounds for the privilege.* This shows that he was not born within the borough, and that he had not served his apprenticeship to a freeman, the admission fees in those cases being 3s. 4d. and 6s. 8d. respectively. In 1649 he was elected to the Common Council,† and it is probable that he died a few years later.

Alexander Greene, son of the elder Alexander, is very liable to confusion with his father. He was baptized at Manchester in 1625, and in 1648 married Ruth, daughter of William Cooke, boroughreeve in 1629. On 28th

* *Liverpool Corporation Book of Record*, ii. 425.
† *Ibid.*, ii. 466.

August, 1649, in the bond already mentioned, he is described as of Manchester, vintner. A month or two later he was admitted to the freedom of Liverpool as a merchant, and paid the fee of fifteen pounds for the privilege.* He was engaged in business on a considerable scale if we may judge by two cargoes mentioned on one page of the *Liverpool Corporation Book of Record* for 1655. In the Marie, he and Mr. Aynsworth had imported sixteen tuns of wine, and in another ship he had brought in "upon his owne adventure" eighty tons of "dalle" boards which he had bought in Chester.† Presumably the Tower of Liverpool had been leased for business purposes, but it was put to other uses in 1651, when certain Royalist prisoners were committed there to the care of Mr. Alexander Greene. In 1657 he was bailiff of Liverpool and in 1660 was elected mayor.

His father's death brought him back to Manchester where, though still described as a merchant or mercer, he continued the "Eagle and Child" business, and was fined, with quite laudable regularity, for breaking the assize of ale and having his swine unyoked. Like his father he was postmaster. He seems to have been inclined to Dissent, as Newcome several times mentions taking part in "dutys" at his house. Mr. Roeder gives the dates of the younger Greene's postmastership as 1662 to 1667. The first of these dates should perhaps be 1661, the second date should certainly be 1666, for on 2nd August in that year "Alexander Greene, of Manchester, vintener," was buried. From the Probate Registry at Chester, Mr. Stewart-Brown has obtained the inventory of the goods of Alexander Greene, who is described therein

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* *Liverpool Corporation Book of Record*, ii. 453.
† *Ibid.*, ii. 603.

as "merchant," and in the probate act as "innholder." This inventory, of which Mr. Stewart-Brown kindly allows me to use an abstract, is of interest, as it gives the names of all the rooms in the "Eagle and Child":—

> A true and perfect inventory &c. of Alexander Greene late of Manchr. merchant decd. valued 2 Aug. 1666 by Jonathan Ridge, Andrew Bury and Richard Bradshaw
>
> In the Cellar, Wine Cellar, Closet next to the pump, Closet nearer the Stable, the Ostry and Corn Chamber, Great Chamber, Nursery next to the Great Chamber, the Chamber called Paradice, the Stayre head chamber, Store Chamber, little storehouse in the gallery, Maydens chamber, Green chamber, Yellow chamber, Rose chamber, White chamber, In Cambridg, the garden chamber, the ould exchange, the gallery, In Oxford, the Angell, Labourin Vayne, Star chamber, mayd servants chamber, men servants chamber, new building, middle room belonging to the new building, furthest chamber in the new building, the kitchin, the buttery, the little cellar, the brewhouse, In Westminster, the new exchange, the pump parlor, In London, In Napy, In the Bulls head, the Siddar, the Barre, the Bell, the Court, the garden parlor, the Billyard roome, the Cellar under the Billyard roome, the Wash house, the Store cellar, the barne. Item. Eagle & Child signe at the dore 0.6.8.

This list of rooms has several interests. It displays a little more variety than such names usually do, and is infinitely more pleasing than the numerical system adopted in modern hotels. Some of the names defy

explanation, such as "Labour in vain," and others are probably so called from the colours of the decoration. The "ould exchange" and the "new exchange" suggest that even in the seventeenth century the Manchester merchants met in an exchange which was only a few yards away from the present Royal Exchange.

Incidentally the list serves to explain two items in Humphrey Chetham's funeral accounts, where, in the account of Alexander Greene, the "Green Chamber" and the "New Exchange" are mentioned.*

The inventory showed total effects £362. 1s., the estate of a well-to-do man for that period, but Greene was in financial difficulties. On the last day of July, 1666, when Greene was lying dead in his house, a creditor applied for letters of administration. Furthermore, Greene owed money to the Post Office.

The appointment of Greene's successor in the post-mastership gave occasion for a long and interesting letter, of which only an unsatisfactory abstract was known to Mr. Roeder:—†

> S^r^
>
> It is certaine there is one Richard Bradshaw of Manchester Apetioner [a petitioner] to his Royall Highnes, or my Lord & Lord Bartlett [Berkeley?] for the Post place of Manchester; and it is possible hee may have some letters or freindes to my Lord or you to the same purpose and by aduise this post its wrote that the said Mr Bradshaw as some freind of his hath wrot into ye Contrey that he hath the post place of Manchester which is not currantly beleiued there nor

* Raines and Sutton's *Life of Chetham*, p. 299.

† The original is in the P.R.O., State Papers Dom. Chas. II., vol. 194, fo. 90.

here yet, to which buissines and his applycation to my Lord you ar then concerned. I make bould as a seruant & as my duty in matter of trust to this Office obligeth mee to informe you that Mr Alexander Greene Postm^{r} in Manchester dyed in July last & much indebted to ye Office his widdow refuseing to paye or secure the debt lost the said imployment. And upon her husband's death shee preuailled with Mr Bradshaw before wee knew of it to receiue the pacquett when it came & to make returnes and her seruant ordered & managed the same with her; Mr Bradshaw by the first returne aduised me of Mr Greenes death & that he would take care of the despatch of the buissines untill they buissines was otherwise settled & be accoumptable & pay what should be charged upon him. Suddenly applycation was made to Sr Philip Frard [*i.e.*, Frowde] in behalfe of one Mrs Halliwell whose father in law was the first ever concerned in the letters of Manchester and her Hosband some tyme after others in behalf of Mrs Greene whose Husband was dead & would fayne have kept the place, but not undertake or medle with her Husbands debt. Others in behalf of Mr Bradshaw the now petio^{r} & lastly Applycation was made in behalfe of Mr Jeffery Aldcroft of Knotsford & though that hee lives in Knotsford 10 miles from Manchester yet hee by certificat from eminent persons in ye Cuntrey & well knoweing him and ye tender of good citty security hee carried it & hath been in possession thereof since ye first of Octob^{r} past: And for his personall abillityes & Estate; few men exceed him in theise imployments & though he lives in Knotsford, yet he hath bin concerned many yeares in the receipt & deliuery of letters there with repute and credit

though under another postm^{r} at Stone. And it is noe new thing to settle one person postm^{r} of any towne though hee liues at a farr greater distance and in other county as may appeare from hence in many particulars; and since his comeing into that place hee hath Managed it more quick by seuerall houers then euer before it was done to a general satisfaction, As by considerable dealers & tradesmen in that town will affirm. The substance of Mr Bradshaws petion is as in forme that wereas Jeffery Aldcroft liues in an other County & opens the Manchester bagg before it comes to Manchester and that the letters from Manchester are by him taxed at Knotsford is their Greiuance I suppose it wilbe judged reasonable for any man dearly obliged in matters of accounts should have [word illegible] of one part & orders the others & y^{t} without prejudice to any person &c. Now for the said Mr Bradshaw be pleased to observe there ar foure yeares since hee brooke and compounded for ten shillings in the pound which should have bin paid long since but since yet unpaid. Secondly hee is looked upon as now on his last Leggs and runi[n]g the same hazard and not a man in that doth [*sic*] really knowing him wilbe security for him for 2^{d} theise for truths I have had from an able tradesman & an honest man in y^{t} towne since Mr Bradshaws coming to London; And whereas Mr Bradshaw hath said hee was putt upon this bussiness by the towne of Manchester & gentellmen in y^{t} Cuntrey Its contrary to truth For it was his owne drift & act. And sopposed the last shift or card hee hath to play to hold him up. Hee or his agents hath gone from Allehouses Inns & all meetings in towne and Cuntrey to gett hands to his petition and refused to be handed

by diuers persons of worth & placed in trust by His Ma^{y} for ye County. Alle I have to say and y^{t} causeth me to giue you this trouble is that as you are near my Lord And I suppose nothing of this kind can happen but it will come to your knowledge by ye intercession of one freind or other: to foretell you that if my Lord & you or others concerned ever intend to have a measure of content & peace in this affair neuer grant the requests desires & petiones of any untill you have heard the person in possession speake for him selfe. And then god direct you, for by that meanes you will neuer be troubled but once without which you will be perpetually vexed & tormented. And in hearing of Mr Aldcroft if you find a straw at his dore turne him ouer if not grant him fauour for his incouragm^{t} and soe to all according to their merit & seruice I think I had bin injust if I had not hinted thus much to you but if I am judged to bould, I ernestly begg pardon. Soe the Lord keepe you for I am for ever

S^{r} your most obedient s^{t}

JAMES HICKES.

March ye 20 1666.

S^{r}

I beleaue Mr Aldcroft will come up very soone if occasion herein requieres it & y^{t} you will intimat occasion for it. I would not have troubled you with theise lines but a could I catch on Satturday hath so tormented mee y^{t} I hav not bin able to helpe my selfe without excessive pa . . . &c.

[Addressed:—] JOSEPH WILLIAMSON

[Endorsed:—] R. Mar. 6$\frac{6}{7}$ Esqr

Mr. Hickes. Y^{e} Postmaster of Manchester.

Aldcroft remained in office until 1672, when, according to Mr. Roeder, he was succeeded by Thomas Eccles, 1672-8, and he by William Eccles, 1678-87. Of the first-named person there are no local records, and I believe the name is merely a clerical error for William Eccles. At any rate, there is amongst the Churchwarden's Presentment Papers in the Chester Diocesan Registry a letter, dated 10th October, 1673, addressed to the minister of Butterworth, informing him that the Chancellor of Chester would hold a court at "Mr. William Eccles his house being the signe of the Bull's Head in Manchester." This shows that the tenant of the Bull's Head, the most usual place for the post office, was in that year William and not Thomas Eccles.

Ruth Greene, the widow of the younger Alexander, lived in Manchester for a year or two after her husband's death, and then returned to Liverpool. She remarried Thomas Atherton, and died in 1692. Various documents concerning the Tower, mentioned by Mr. Stewart-Brown, can only be satisfactorily explained on the assumption that Ruth Greene, widow, married Thomas Atherton, but Mr. Stewart-Brown has read them as proving that Alexander Greene, junior, had married a daughter of Thomas Atherton.

Another son of the elder Alexander was Thomas Greene, whose beautiful signature is attached to the 1655 document, of which he was a witness. Described as "Thomas Greene, of Manchester," he was admitted to the freedom of Liverpool during the mayorality of his brother. He was admitted gratis, and in recognition of the honour "promised a piece of plate to the Towne."* He died within the next few years, if we may judge by

* *Liverpool Corporation Book of Record*, ii. 716.

the omission of his name from his mother's will, and is presumably the Mr. Thomas Greene whose funeral sermon was preached by H. Newcome, 22nd July, 1662.*

Still another son of the elder Alexander was Edward Greene, baptized in 1641. He seems to have been unmarried at the time of his mother's death, and his subsequent career is not known with certainty. There was an Edward Greene, of Manchester, merchant, and a Liverpool merchant of the same name, and if the two were not identical, they are difficult to distinguish. The Liverpool man had a son Isaac whom Mr. Stewart-Brown suggests may be identical with that successful attorney who acquired numerous estates in South-west Lancashire, and was the ancestor to whom the Marquess of Salisbury owes his Lancashire property.

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* Newcome's *Diary*, p. 105.

CHAT ABOUT SOME OLD MANUSCRIPTS.

BY ALBERT NICHOLSON (PRESIDENT).

BEFORE the era of printed books there were far greater numbers of written records than is generally realised. We naturally consider the tedious process of producing these manuscripts, but forget that many men in the monastic institutions of the country, and probably others outside those walls, made this the business of their lives. The market, however, for their disposal was a limited one. The libraries in which they found a home were not very numerous, being chiefly in the Universities and the monastic and other religious establishments for the use of students and the clergy. A few of the nobility and gentry and professional men, such as lawyers and doctors, could also read, and some books were in their hands, and, no doubt, were often preserved by their descendants. This gradual accumulation of manuscript books went on for centuries until, as far as our country is concerned, the libraries in the religious houses were, at the time of the Reformation, dispersed in various ways, and many volumes fell into the hands of those who had no care for them.

In Queen Elizabeth's time, Dr. John Dee, a man of wonderful ability and learning, was warden of Manchester and dwelt in these rooms, and it is recorded that he had in the library of four thousand volumes he brought here at least one thousand manuscripts. In the previous reign

he had made an effort for the preservation of these precious manuscripts. This has an interest for us all, and a passage from the account of his life well illustrates what I have stated. On the 15th of January, 1555-6: "He presented to the Queen Mary a supplication for the recovery and preservation of ancient writers and monuments. In this remarkable document he dwelt upon the distribution of old MSS. at the dissolution of the monastic establishments, and prayed the queen to take the opportunity of forming, at a trifling cost, a magnificent royal library." The scholar, unfortunately, was unsuccessful in his effort, and this opportunity was lost. We have, I am glad to say, in the library of the Chetham Hospital a few fine specimens of these ancient manuscripts, and in that wonderful collection of books in the John Rylands Library there are many of very various date and origin, including the Crawford MSS., which is the splendid result of the labours by the present Earl of Crawford and his father. This collection of manuscripts we, as Manchester men, are proud to say is in some respects the finest in the country, and numbers about seven thousand.

Of the few fragments I propose to deal with, perhaps, one of the chief interests is that they illustrate the sad fate of so many of the ancient writings of which I have been speaking.

(1) The earliest in date of those with miniatures is a fragment of seven pages of a Book of Hours of the fifteenth century. The last leaf of the parchment has on it a picture of a saint, but it is in such a dilapidated state that it is difficult to describe it further. It was purchased for me at the sale, in London, of the books of that noted antiquary, the late Mr. James Crossley, whose portrait hangs in this room. It was then bound in a cover of

ancient embossed leather, on the inner side of which was a label inscribed as follows, in the handwriting of Thomas Barritt, saddler and antiquary: "This cover of these leaves was part of the gilt leather hangings of an ancient room in the old hall at Brereton in Cheshire."

(2) The two leaves of manuscript on parchment, *circa* 1350-1400.

(3) Half of a leaf of parchment of thirteenth to fourteenth century.

(4) The two small fragments of parchment are probably bits of manuscripts of about the same date.

Nos. 2 to 4 have, no doubt, been used as padding in the backs of books bound in the sixteenth and seventeenth centuries. I obtained them in an odd lot of fragments purchased forty-eight years ago at the sale of the collection of the late John Gray Bell, bookseller, author, and antiquary. He had probably taken them from these old bindings, having a great regard for all ancient and curious things. With them was also a portion of a Book of Hours, consisting of eight leaves, printed on fine parchment, a few capital letters being illuminated in colour by hand. The borders are woodcuts, which, as works of art, are of great beauty, and, to the antiquary, are of interest amongst other things as depicting the sports and pastimes of the people. There are also scenes illustrating the offices of the Church and scriptural subjects. It is from the press of Simon Vostre, of Paris.

The small volume, bound in red leather, is a part of a treatise on the mass in French. It is beautifully written, and the miniature, on the front page, a fine specimen of sixteenth century work.

I have brought another fragment from the lot I had from John Gray Bell's collection, that may also have been sometime in the padding of a quarto volume. It is

undoubtedly from the press of William Caxton, and is on paper. Though only the fraction of the page of a folio chronicle, it well illustrates the work achieved, and the type used, by that great Englishman who first set up a printing press in this country in 1477. The second fragment on paper is of a later date probably, and printed in Germany or the Low Countries.

In one of his novels Sir Walter Scott relates how a young Yorkshire squire goes to the library in his ancient home, and takes from the shelves a small beautifully-bound Book of Hours, and cutting in the illuminated parchment leaves long slits, makes of it an excellent and useful fishing book for his flies, gut lines, and hooks. This was ignorance and want of taste, quite different was the strong puritan sentiment with which the people at the time of the Reformation were imbued, making them ever ready to destroy these lovely books, regarding them all as popish.

I have had recently in my hands a manuscript, which was one of five obtained by a friend of mine, Mr. George Forrest, when travelling in that part of the Chinese province of Yunnan, lying to the west of the Yang-tse-kiang, in the valley of the Mekong. The people inhabiting this district are called the Mossos. Prince Henri d'Orleans, who visited the southern part of this country, in travelling from Tonkin to India (January, 1895, to January, 1896), in his book styles them a Thibeto-Burmese family, but, though historians have had much to relate of their varying fortunes as a conquering and a subject race during some two thousand years, it seems difficult to decide as to their origin. We know that in more recent times they recognised the imperial suzerainty in the fourteenth century and were definitely subdued by China in the eighteenth century. These Thibetan states of

China are held by her with but a feeble hand, and my friend was the sole survivor of a party who were attacked near Songcheu about six years ago. On his second visit the pass he had obtained from the Chinese emperor was withdrawn in the autumn of 1910, and he was forced eventually to leave the country after a stay of twelve months. As I could not retain the manuscript to exhibit at this meeting, I have made a rough sketch of what we may call the title-page, or outer leaf, and also part of the seventh page, showing the rude representations of animals, men, and other objects and signs. The manuscript measures eleven and a half inches by three and a half inches, and the sheets are stitched together in some way at the left-hand side. Each page is divided into partitions of varying length, running horizontally. They are slightly over an inch in height, and each of these enclosed spaces appears to be a sentence; there are three rows of these spaces, one above the other. The manuscript is on paper, and evidently read from left to right, most of it inscribed in ink, with here and there washes of colour, and some white pigment that has remained as it was originally put on the paper. Amongst the signs referred to above is a swastica, and another group, probably intended to represent leaves of plants, are similar to those often found as marks on old Chinese porcelain. There are several letters that occur in modern Chinese printing that strongly resemble signs on the manuscript.

Since our meeting I have been able to consult a translation of Prince Henri d'Orleans' book (published in 1898), in which (on page 212) he describes two Mosso "manuscript books filled with hieroglyphics," which he obtained from the "Wizards," who also provided him with a translation. Of these he gives full illustrations,

which show that the manuscripts are similar to those brought by Mr. Forrest, though, perhaps, not of quite such elaborate character. Prince Henri writes: "The Mosso worship is that of spirits. Carved posts, on which a frequent design is an eye, are set up at the entry of the villages to avert evil." He also states that "the traveller Gill and the Abbé Desgodins had already taken specimens to Europe, but without a clue to their meaning. The magicians explained two of them to me. They were prayers beginning with the mention of the creation of the world, and ending by an enumeration of all the ills which menace man, which he can avoid if he is pious and gives gifts to the magicians. I have been able by collation to establish the identity of certain ideas with certain signs, although the wizards told me they had no alphabet, and that the hieroglyphs were handed on by oral tradition alone. It was interesting to light among an isolated people upon one of the first stages in the evolution of writing. Many of the Chinese characters were originally simply pictorial hieroglyphs, and had the Mossos developed instead of restricted their signs we might, perchance, have seen in their sacred books the birth of letters for them also."

As to the probable origin of the Mossos, and the religion set forth in these manuscripts they so carefully preserve, Prince Henri had little opportunity of gathering much information. I understand from Mr. Forrest that this Mossos people are a race entirely distinct from their neighbours Lu-tzú, Lissoo, Lolo, and Minchia, and we have in this country manuscripts obtained from these tribes, I am told, which entirely differ from those we have now from the Mossos. This race is probably more allied to the Thibetan people, whose ancient religion was a spirit worship. With regard to this subject and many

others of great antiquarian and historic interest, it is worth while to carefully read a book on the *Forbidden Land*, by a Japanese, who actually spent some time in Thibet, even residing in the sacred city of Lhassa. I append a note with regard to this curious and interesting book.

In the month of May, 1897, Ekai Kawaguchi, a Buddhist priest, set out from Japan determined at all risks to study Thibetan Buddhism and to try to discover Sanskrit manuscripts. He travelled, disguised as a Chinese Buddhist priest, and succeeded in spending nearly three years in the country, visiting many of the chief towns and monasteries, and he even passed a year in the sacred city of Lhassa itself, in constant touch with the governing class before his identity was questioned, and he had to fly for his life. A translation of his book, *Three Years in Thibet*, was published by the Theosophical Publishing Society, 1909. He states, in dealing with the Thibetan religions, that "their faith is veritably a mass of superstition." In describing the four upper classes of society in Thibet, who alone are entitled to enter the government, he mentions one of them, the Bon-bo or old sect clan, who, he explains, take the name of the ancient faith which prevailed in Thibet long before the introduction of Buddhism. There seems little doubt that Thibet will soon be open to the traveller, and it is probable that careful research will there discover manuscripts similar to those of the Mossos, which will show that their old Bon-bo religion and that of the Mossos have a common origin.

PROCEEDINGS.

Friday, February 10th, 1911.

THE monthly meeting of the Society was held at Chetham Hospital, the President, Alderman Fletcher Moss, J.P., in the chair.

The Rev. S. E. Collinson, of Broughton, near Preston, read a paper, illustrated by lantern slides, on "The Bleasdale Timber Circles and some suggestions as to their purpose." (See page 19.) The lecture was listened to with great interest, and an interesting discussion followed, after which a vote of thanks was given to Mr. Collinson.

During the earlier part of the evening there were several exhibits. Mr. Abbott brought a curious old sun-shade made of bluish green silk, whalebone, and ivory, dating from the early part of the nineteenth century, and some silken badges worn at the coronation of Queen Victoria in 1838.

Mr. Thomas May showed a fine Roman medallion of the Emperor Trajan and several Roman coins found at Wilderspool in 1910.

Mr. W. Charlton exhibited two photographs of Slade Hall.

Friday, March 10th, 1911.

The monthly meeting of the Society was held at Chetham Hospital, the President, Alderman Fletcher Moss, being in the chair.

Mr. Stanley Ball read a paper on "Lancashire Church Plate." (See p. 53.) Mr. Ball hoped on a subsequent occasion to bring before the Society particulars of the pre-Reformation plate of our county, and also to give some account of the later ancient examples which still survive.

Mr. Stanley Ball presented to the Society a conveyance of a pew in Horwich Old Chapel. It is dated 32 Geo. III., 1792, and was made between James Hilton and Peter Plumpton for the sum of fifteen guineas. Mr. Ball also presented a large number of old play bills issued by the old Queen's Theatre, Spring Gardens, Manchester, from 1831 to 1838; the Theatre Royal, from 1836 to 1846; and others relating to various Lancashire theatres, and also theatres in London, from 1823 to 1853.

Colonel French exhibited some interesting prints of old halls in the neighbourhood of Bolton.

Mr. C. T. Tallent-Bateman presented to the Society a printed sheet of hymns sung at St. Michael's Church, Manchester, on Sunday, 15th April, 1792, when a sermon was preached for the benefit of the Infirmary, Dispensary, Lunatic Hospital, and Asylum, by the Rev. Ed. Smyth. The music of one of the hymns was "by Mr. Wainwright." Mr. Bateman also presented specimens of early and various renderings of the words of the National Anthem, as sung at Whitsuntide in 1834 and 1837. Mr. Bateman said that the British National Anthem has been attributed to John Bull (1563-1628) and to Henry Carey (1692-1743), but probably was evolved earlier from some old folk song. It first became popular in 1745, as a protest against the Jacobites. In S. J. A. Fitzgerald's *Stories of Famous Songs* (1896), twenty-four pages are devoted to the question of the authorship and origin of our National Anthem.

Mr. Nathan Heywood brought models of the pre-Norman Crosses at Sandbach, Bakewell, Eyam, and Kirk Braddan (Isle of Man). He also read a short paper on the Sandbach Crosses. (See page 44.)

Mr. W. Charlton, on behalf of Mr. Robert Lawrence, exhibited an ink horn, formerly belonging to Robert Burns, the poet. It is 5 inches long, its diameter being 1½ inches by 1, and it had been made for pocket use. In the lower part is embedded an exciseman's glass ink bottle, with an aperture on either side for quill pens. It has a sliding cover made of the same kind of wood, and the whole is varnished a dark reddish colour. Mr. Charlton gave full particulars as to its authenticity, and related that until 1910 it was in the possession of a family, to a former member of which Robert Burns had given it when he was an exciseman.

Mr. Charlton exhibited (also on behalf of Mr. Lawrence) a compass which had belonged to the English frigate, "Shannon," commanded by the gallant Captain Brooke, who fought and captured the American frigate "Chesapeake" in 1813. Mr. Charlton also exhibited a copy of an old invoice dated 1806, from Sir Robert Peel's firm, in the days when letters were franked by him as a member of Parliament.

Dr. W. E. A. Axon sent to be exhibited by Mr. C. W. Sutton a curious old vellum-bound book, printed at Dort in 1639, entitled *Meditations on Death*, by John Paget, a local author, whom Mr. Earwaker has referred to in *East Cheshire* and *Local Gleanings*.

Mr. Wilfrid Jackson exhibited various bronze and iron objects found at "Dog Holes Cave," at Warton, which he had not been able to produce when reading his paper on that cave in the preceding January, owing to the fact that they had been sent to the British Museum, and had

not been returned in time for that meeting. They are fully described and illustrated in *Transactions*, xxviii. 70-73.

Friday, April 7th, 1911.

The last monthly meeting of the winter session was held at Chetham Hospital, the President, Alderman Fletcher Moss, being in the chair.

A paper was to have been read by Canon Cooper on "Cartmel Fell Chapel," but the Hon. Secretary reported the Canon's decease on January 25th last. His notes and material relating to the subject had since been found to be not of a kind that would enable any other person to give a fully descriptive account of the fabric, its history, and its proposed renovation. Mr. F. H. Cheetham, however, gave a short description of the plan of the chapel referred to, aided by a few photographs supplied by the Hon. Secretary, for the benefit of those members who had come to the meeting expecting to hear something about Cartmel Fell Chapel. (See page 29.)

Mr. Cheetham also read a paper on "Martin Hall." (See page 37.)

A cordial vote of thanks, proposed by the President and seconded by the Hon. Secretary, was given to Mr. Cheetham for the address and paper he had given on the subjects named in the syllabus for that evening.

There were several exhibits by members, namely:—

Mr. W. Long, a silver denarius (Roman) found in Manchester about four years ago, between the Manchester Racecourse and Cromwell Bridge. It lay about an inch below the surface of the ground. The obverse bears the laureated head of Lucius Septimius Severus (192-211 A.D.); part of the superscription may be read as S.L. SEPT. SEV.

PERT. . . . AVG IMP. P.P. The reverse represents Appollo standing, draped, lyre in left hand, patera in right; superscription APPOLLINO AVGVSTO.

Rashe says a silver coin of S. Severus with a similar legend and type was struck to commemorate the sacrifices which that Emperor made to Appollo on the occasion of Pescennius Niger's defeat and death. (S. M. Stephenson, F.S.A., *Dictionary of Roman Coins.*)

Mr. Abbott, a ticket for the grand soirée held at the Manchester Athenæum on October 3rd, 1844, when B. Disraeli, M.P., was in the chair; on the back was written the name of John Drinkwater. He also showed a large pendant, enamelled on metal (not, however, Battersea enamel). It was a badge of Lodge No. 2 of the Modern Druids, established at Stockport in 1818; on one side was painted the figure of Justice and on the other the head of a Druid was represented. He also exhibited a Rider's British Merlin Calendar dated 1692 and another calendar dated 1777.

Mr. W. Charlton exhibited two wooden circular boxes. In the lid of one was inserted a medal, on the obverse side of which was a view of Preston Town Hall and the words "Foundation stone, laid 1862;" on the reverse the Preston Guild arms and the words "R. Townley Parker, mayor, 1862." The box was made of wood from the old town hall. The other box, similar in shape and style, had inserted in the lid an ivory medallion on which was engraved a view of Lancaster Church; the box had been made of wood removed from the roof of that edifice in 1823. These boxes formerly belonged to the late Mr. G. F. Cox, one of the donors of the Kay-Cox collection of pottery in the Whitworth Art Gallery; they now belong to Mr. Robert Lawrence.

Saturday, May 13th, 1911.

CHURCHES AND CAMPS IN SOUTH CHESHIRE.

A party of members of the Society spent a long afternoon in the delightful country at the southern extremity of Cheshire, verging on Shropshire. The latter county claimed attention first, a brief preliminary visit, in the interval between two trains, being paid to the parish church of Whitchurch, dedicated to St. Alkmond. The present building is in the classic style of architecture usual in the period of Queen Anne and George I. Its predecessor fell down two hundred years ago. The church, however, is of historic interest from its connection with the great John Talbot, Earl of Shrewsbury, the "scourge of France" in the reign of Henry VI.:—

> The Talbot so much feared abroad
> That with his name the mothers still their babes.

Under a stone just outside the porch lies in an urn his embalmed heart, buried there in accordance with his wish. His bones were removed from France and re-interred in the old church at Whitchurch. He lost his life at the age of eighty under the walls of Castillon, nearly thirty miles from Bordeaux, in 1453, where he was fighting with his son, whom his father in vain advised to leave the field, seeing that defeat was imminent. This incident has furnished Shakspere with a fine scene. His effigy in a canopied tomb on the south side of the chancel represents him in full armour with the mantle of the Order of the Garter, and his feet resting on a hound or talbot. The effigy has recently been enclosed in a chapel dedicated to the memory of the late rector, who died in 1910, aged ninety-eight, after an incumbency of sixty-two

years. The present rector, the Rev. S. Dugdale, kindly met the party, and showed them the church plate, dating from about the time of the fall and reconstruction of the church, rebuilt in 1722. He also showed the registers, an old oil painting depicting the appearance of the former church, the large inlaid table formed of the sounding board formerly over the old pulpit, and other objects of interest. On the vestry wall hangs a piece of work in silk, embroidered with the royal arms and the letters A.R.; it is said to have come from behind the Speaker's chair in the House of Commons. The suggestion was, however, hazarded that it was the purse or bag in which was kept the insignia of office of the Talbot (Earl and afterwards Duke of Shrewsbury) who in the reign of Queen Anne was Lord-Lieutenant of Ireland, Lord High Treasurer, and Lord Chamberlain of Great Britain.

MAIDEN CASTLE.

The party then went by train to Broxton, and drove thence to the Pool at Bickerton, where they were met by Mr. J. H. Rimmer, M.A., L.L.M., a resident member of the Society, who conducted them to the summit of Bickerton Hill by a rough track through acres of heather and bilberry to Maiden Castle, an ancient British camp, fitly placed on the edge of a precipice, and guarded on the other sides by semi-circular ramparts and fosse. This camp would probably repay excavation, as there are signs of artificial foundations, and many hollows which may have been the sites of small dwellings. It commands an extensive prospect, said to include thirteen counties. The summer haze prevented any such view at the time, but the near prospect of Harthill and other eminences and of the vales between was of great beauty.

Malpas, which was then visited, was until comparatively recent times a double rectory, and in the Red Lion is shown the curious old chair in which, according to the legend, sat King James I. on the occasion which gave rise to the unusual condition of things. The then rector's unwillingness to pay the curate's share of the night's conviviality was punished, so the story goes, by the king's promotion of the latter to the office of co-rector.

MALPAS CHURCH.

Malpas Church dates from the later part of the reign of Henry VII., its architecture being of mixed Decorated and Perpendicular styles. It consists of a low tower, nave, chancel, and side aisles. The Cholmondeley Chapel, on the north side, contains the sepulchral monument of Sir Hugh Cholmondeley the elder, who died in 1596, and his son, the younger Sir Hugh, who died in 1601. It is an alabaster altar tomb, erected in 1605, bearing a figure of Sir Hugh junior, in a complete suit of plate armour with a ruff around his neck and his head resting on a helmet. His lady is represented also recumbent at his side. She was a remarkable Cheshire woman. Her father was Christopher Holford, of Holford Hall, and her mother Elizabeth Mainwaring, of Over Peover. She was baptised at Nether Peover in 1562-3, and married Sir Hugh Cholmondeley about the year 1588. After the death of her husband she bought Vale Royal from the Holcroft family (to whom the monastery had been ceded at its dissolution) in 1615. When in 1588 Queen Elizabeth took upon herself the command of her forces for the repulse of the Spanish Armada, Lady Mary Cholmondeley raised troops and displayed such valour and patriotism that she became known as the "bold lady of Cheshire," and it is said that

the queen bestowed upon her the accolade of knighthood. When King James I. visited Vale Royal, and held his court there for a few days, he named her "the best lady of Cheshire." She fought a long lawsuit with members of the Holford family, which lasted forty years, and won her case. She died at Vale Royal in 1625, aged sixty-three.

On the south side is the Brereton Chapel, in which is an altar tomb of white alabaster with the recumbent figures of Sir Randle Brereton and his lady Eleanor. It is dated 1522. In the south wall of the chancel are niches and piscinas, and there are also ancient carved oak stalls in the choir. The church contains numerous objects of interest, but the rector being away from home the plate and registers were not inspected.

TUSHINGHAM.

Chad Chapel at Tushingham, to which the party next drove, is singularly situated in fields more than half a mile from the road. It is a small brick building with a bell turret, and dates, according to an inscription within, from the year 1689, when it was rebuilt. Its predecessor was existing in 1636, if not earlier, for it was included in a conveyance of that date from Sir Richard Grosvenor. The chapel has been superseded by a new church, close to the road, and dedicated to St. Chad.

Wednesday, May 24th, 1911.

WARDLEY AND WORSLEY.

A large party of members of the Society visited the ancient manor of Worsley in order to see some of its old halls and also "The Duke's Canal," which has completed

its hundred and fiftieth year of useful existence as a waterway.

By the kindness of Captain H. V. Hart-Davis, Wardley Hall was thrown open for inspection, but, unfortunately, the captain was unable to be present to explain the chief features of his charming residence.

The leader of the excursion, the Hon. Secretary, therefore, read extracts from Captain Hart-Davis' book on the *History of Wardley*, in which the origin of the place and the names of owners and occupiers of the property are given. It appears that the earliest record of Wardley as a separate estate occurs about 1300 A.D., when Henry de Wórkedlegh, lord of the manor of Workedlegh, gave it to his brother Jordan. It was held by various descendants until it came into the hands of Thurstan Tyldesley by his marriage with a Margaret Workesley. At his death, in 1582, it passed to the Sheringtons, and was afterwards held by the family of Downes, originally of Worth, near Taxal. A Roger Downes acquired the property in 1601, and a second Roger Downes became the possessor at the age of ten years, holding it from 1658 to 1676. He was the last Downes to reside at Wardley; his death, it is reported, occurred during a brawl at Epsom Wells in 1676, and he was buried at Wigan. His sister Penelope then inherited the estate. She first married a Richard Savage, of Rock Savage, and after his death married James, second son of George, Earl of Cholmondeley. The Duke of Bridgewater purchased the estate from the Cholmondeleys in 1760, and it remained in the hands of the Bridgewater Trust until 1903, when it passed to the Earl of Ellesmere, the present owner.

The hall, which is partly of half-timbered work, is considered to have been built by Thurstan Tyldesley in

the reign of Edward VI., on the site of an older house. It is quadrangular in shape and has a courtyard in the centre. Formerly it was encircled by a moat, but this now exists only on the south and west with a portion on the eastern side; on the north it was once crossed by a bridge, leading to the gatehouse and courtyard. The great hall, forty by twenty-one feet, has been divided on the ground floor by a partition, which now forms a party wall for the boudoir, and its height has been reduced by a floor which has been inserted at about half its height, probably in 1551. During the restoration in 1894, which was necessary owing to some subsidence, this upper section was improved by removing certain bedroom partitions and opening out wherever possible the ancient roof timbering, thus creating a spacious upper apartment from which a good view of the old oaken stairway and minstrel's gallery may be obtained. From a sixteenth century book of accounts there appears to be good evidence that the gallery named existed in its original position, at the end of the great hall, as late as the year 1551. There was probably a chapel on the east side of the gatehouse for, according to the Lichfield Register, Thurstan Tyldesley had a licence for an oratory at "Wordeley" in 1361.

The Wardley skull is still retained in its glazed and shuttered niche in the staircase wall. The skull is probably that of the priest or Benedictine monk, Dom. Edward Barlow, fourth son of Sir Alexander Barlow, knight, of Barlow Hall, near Manchester, who ministered chiefly in the private chapels of Wardley and Morleys. On Easter Day of 1641 he was arrested at Morleys as a recusant priest by a neighbouring vicar and his armed parishioners, and was taken the same day before a magistrate, who sent him to Lancaster. Here he was afterwards

tried and convicted, his execution taking place on September 10th, 1641. His head was impaled probably on Lancaster Gate; it is said to have been secretly secured by Mr. Francis Downes, of Wardley. During some later structural alterations at the hall, the skull was found in a box which had been deposited in a secret place.

Since 1903 great improvements, entirely in keeping with the place, have been made, a stable and coach-house have been converted into a billiard-room, a portion of the building formerly a cottage when the east side was converted into tenements, has been made into a study; and another part, which was once two other cottages, is now a beautiful drawing-room, decorated in the Adam's style, as a foil to the timbering and dark oak panel work in the great hall, dining-room, and other parts of the house. After enjoying the beauties of the interior of the residence, the party was conducted by garden paths around the moat.

Kempnough Hall was next visited. This old residence, which has now been converted into tenements, is occupied in a manner similar to that formerly existing at Wardley. In the thirteenth century the place was owned by the Kempnall, Kempnough, or Kempenhalgh family, the last of whom, about the time of Edward I., left a daughter who conveyed the estate by marriage to the Workesleghs. In the fifteenth century it again passed by marriage to a family of another name, this time the Parrs of Parr. In the sixteenth century by a marriage it became the property of the Starkies of Huntroyde, who were living here in 1594. In the early part of the nineteenth century it was tenanted by a Joseph Mather, who was an innkeeper farmer; since his death, the building has been divided and let to various tenants.

A few minutes' walk brought the party within view of

Worsley Old Hall, a black and white building, now the residence of Lord Brackley, eldest son of the Earl of Ellesmere. It was here, in the eighteenth century, that the schemes were devised by the young Duke of Bridgewater (then aged about twenty-three), James Brindley, and John Gilbert for the construction of the artificial canal which was to be of so much benefit to the commerce of that period. It has been the site of the successive residences of the Worsleys, Masseys, Stanleys, Breretons, and Egertons, and, like Wardley, was formerly moated. After the death of the Duke of Bridgewater in 1803, and before the coming of the first Earl of Ellesmere, it was occupied by cottagers. From the point of view selected the party could see both the old and the new Worsley halls lying not far away from each other. The home of the Earl of Ellesmere, designed by Blore and built between the years 1840 and 1847, stands almost on the spot once occupied by what was termed the new "Red Brick Hall," built by the duke about 1770, a few years after the construction of his first canal. This building was demolished in 1845 to make way for the present erection.

The first charter relating to the manor of Worsley is a grant from Hugh Poutrell to Richard, son of Helias de Workesleighe. This Helias or Elias held the manor about 1120 A.D. It continued in the Worsley family until about 1372, when it passed to the Masseys, from them it passed in the fifteenth century to the Stanleys, and again in or about 1550 to the Breretons of Malpas. The Breretons held it until about 1598, when on the death of an infant, whose effigy is on a tomb in Eccles Church, the estate was settled by Richard Brereton on his wife's half brother, Sir Thomas Egerton, whose eldest son John was created in 1617 Earl of Bridgewater, and from him it descended to Francis, third Duke of Bridgewater,

who died childless in 1803. It was the early work of this last mentioned nobleman that the party then proceeded to the village of Worsley to inspect.

As is well known, it was in consequence of an early disappointment in love that the duke gave up society at an early age and turned his attention to canal making. His father had conceived the idea of making the Worsley brook navigable, and an Act of Parliament had in fact been obtained for the purpose in 1737, but the difficulties appear to have been too great. The idea of making a brook into a canal, or the source of its water supply, seems to have induced the construction of the Sankey Brook Canal, a small undertaking for which an Act was obtained in 1755. The Duke of Bridgewater obtained an Act in 1759 (32 Geo. II., cap. 2) "to make a navigable Cut or Canal from . . . Salford to or near Worsley Mill and Middlewood in the manor of Worsley and to or near a place called Hollin Ferry." The route of this intended canal was thus entirely on the north side of the Irwell, which it would not have been necessary to cross. The Duke, however, and his agent, John Gilbert, found the project so bristling with difficulties that Gilbert proposed consulting James Brindley, whose fame as a clever engineer was then growing, in order that, if possible, some of the difficulties might be overcome. Brindley's advice was to alter the route and get another Act, enabling the Duke to carry the canal by the south side of Trafford Park to Manchester, instead of Salford. This involved crossing the Irwell at Barton by an aqueduct, a bold and hitherto unheard of scheme, which even a prominent engineer of the period scouted. A new Act was, nevertheless, obtained in 1760, which authorised a canal to be cut from Worsley Mill over the river Irwell to Manchester, and to or near Longford Bridge, Stretford, and in the same

year the building of the Barton aqueduct was commenced, when the Duke was at the age of twenty-four. On June 17th, 1761, this first English independent navigation canal was opened from Worsley to Manchester, and the price of coal was, as provided by the Act, sold at Castlefield wharf at not more than fourpence per hundredweight of one hundred and twenty pounds, or half the then average price. Owing to the terrible state of the roads at that time, due in part to the heavy coal traffic upon them from the pits, haulage was a serious factor in the selling price in the town, especially in winter. The cheap and easy transit by canal soon altered all this, the result being of enormous advantage to the district and to the revenue of the duke.

It was to see the starting-place of this historic undertaking that the party found their way to the now disused basin below the red sandstone cliff, which nature has of recent years so crowned with verdure and foliage as to render the old coal wharf one of the beauty spots of Worsley. The rock is festooned with ferns and creeping plants, from the clefts hang pendulous shrubs, whilst trees of a larger growth embower it, and the two tunnels piercing the rock on the water-level can scarcely be seen for summer greenery. About twelve years have now elapsed since the last coal-laden barges emerged from the darkness of the mine into the daylight of Worsley basin. It was owing to the genius of Brindley that the coal seams were reached by a system of underground canals, and work was begun upon the construction of the tunnels even before the Act was actually passed. By the thoughtful kindness of Captain Hart Davis, clean narrow canal boats, in which seats had been constructed, had been provided for the use of the party, and men with miners' lamps were in readiness to escort the

visitors for some distance along the subterranean canal in the direction of the coal workings, but time did not permit the full distance to be traversed, for the nearest workings on the lower level are about six miles distant underground, and the famous inclined plane, devised (after Brindley's death in 1772) to enable laden canal boats to be transferred from the upper canal system to the lower, which is thirty-five yards below it, is three miles away, under Walkden Moor. The total length of the underground canal system in the Bridgewater Collieries is stated to be thirty-three and a quarter miles, and hundreds of thousands of tons of coal have been silently floated, propelled by human labour, along these dark watery passages to Worsley, where horses have been attached, and the boat loads have been despatched to various parts of the country. A sufficient distance was, however, traversed to enable the visitors to see where coal had been won in various seams in time past, and also where other canals branched off to the right and left; in places it could also be seen where the solid rock had been pierced, and in others where brick arching held up softer material.

It was a curious experience for ladies and gentlemen in summer attire to be traversing this dark and silent subterranean highway, dimly lighted by the rays from miners' lamps which, held aloft in the hand of a seated person, almost touched the arching roof. This roof was formerly traversed by the feet of the men called "leggers," who, lying on their backs on the not too soft coal, propelled the laden barges by this means along the tunnels, the method being actually demonstrated on the return journey of the party. It was an intensely interesting experience, and a contrast to the next item on the programme, for a few yards away lay moored the Earl of Ellesmere's

private barge, in which Queen Victoria sailed to Worsley from Patricroft in 1851. Two strong horses, ridden by postillions in the earl's colours, caps, and buckskins, were in readiness to convey the company on board the barge to Barton, the scene of Brindley's triumph in engineering.

Several points of interest were mentioned on the way along the canal, one of which was the extremely interesting local fact that in the Worsley canal-boat dockyard was constructed one of the very first steam-boats in the world. Full details of its construction and design and the builders of its engine and boiler are in existence, and it was put into use as early as 1799. Prior to this Miller had experimented with a double or twin boat, propelled by the aid of steam, on Dalswinton Loch in Scotland, but it did not seem to get beyond the experimental stage, and the idea was abandoned until the "Charlotte Dundas," made by William Symington, was tried on the Forth and Clyde Canal in 1802, three years after the date of the Worsley boat. Fulton in 1807 constructed and used a steamboat on the Hudson, after being in England and France and seeing experiments in progress; he had also constructed a steamer on the Seine, but it was a failure; the boat broke in halves and sank.

Close by where the company had the privilege of embarking on the Earl's graceful white barge there lay, half submerged, one of the old passenger boats which used to ply between Worsley and Manchester in the pre-railway days. At Patricroft a halt was made, in order that a good view might be obtained of an interesting spot. It is where the first English artificial canal is crossed by the first railway made between Liverpool and Manchester. Close by this historic point is Nasmyth's foundry, where the great invention of the steam hammer was put into

use and so much improved that it revolutionised the construction of heavy machinery.

At Barton the visitors on the old canal were fortunate enough to see the new aqueduct swing round and a steamer pass along the great modern Ship Canal. The enormous caisson, carrying a section of the Bridgewater Canal, was then swung back into its place, the water gates slowly opened, the canal was again complete, and the members sailed over the Ship Canal to the Stretford side, where the barge swept round for the return journey. The tremendous contrast between the aqueduct of Brindley and the modern giant tank, silently moved by unseen machinery, was remarked upon, but Brindley's idea was as great a wonder in his day as this big mechanical tank aqueduct is in ours, and it was a wise thought that at least a fragment of Brindley's skill should be still preserved from destruction alongside the modern work.

Wednesday, June 7th, to Saturday, June 10th, 1911.

VISIT TO OXFORD AND DOWN THE THAMES TO WINDSOR.*

A small party of members of the Society, accompanied by the President and Hon. Secretary, carried out the visit to Oxford and Windsor which, originally fixed for Whitsuntide, 1910, had then to be abandoned owing to the death of King Edward VII.

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* Our Honorary Secretary has written most interesting reports of the summer "meetings," and these have been printed, with more or less fullness, in the *Manchester City News*. The editor of this annual volume regrets that he cannot find space for the Secretary's reports *in extenso*. He does not, indeed, consider it desirable, in the cases of places outside either of the counties named in the title of the Society, to do more than place on record a few particulars, especially itineraries, of every visit sanctioned and carried out by the Council.

At Oxford the party visited St. Michael's Church in the Corn Market, and the church of St. Mary Magdalen in the same street. After a glance into the quad. of St. John's and a walk round Keble College, the buildings of the University Museum, in which is now deposited the Pitt-Rivers collection, were seen, also the Ashmolean Museum, which contains, amongst other treasures, the Roman altar found in 1612 at Castlefield, Manchester. This object was, of course, carefully inspected, and the hope expressed that it might at some future period find its way back to its original home. The Bodleian Library was next visited, passing on the way the Sheldonian Theatre, behind which the library is situated. The next visit was to Christ Church, with a look on the way at All Souls' College and the Italian porch of St. Mary's in High Street. After tea a visit was made to Iffley, which lies about a couple of miles away on the banks of the Thames, where in the small village stands one of the finest specimens of Norman parish churches in England.

The next morning an early train was caught for Abingdon, in order to look around the quiet old town before the arrival there of the morning steamer from Oxford, due at 11 a.m. At Abingdon St. Nicholas' Church, St. Helen's Church, and the Almshouses, built by the Guild of the Holy Cross, were visited. The landing stage is near the bridge, which was built over two arms of the river by the Guild of Christ's Hospital in 1416, and here the boat was boarded for a delightful eight miles' sail down the river to Day's Lock, passing through Culham Lock, near Sutton Courtney Manor, which stands on the higher ground on the right, then on through Clifton Lock, near Clifton Hampden. About one and a half miles further Burcot House stands on the left bank; another

mile and a half brings the steamer to Day's Lock, where the party landed for a walk through the cornfields to Dorchester. Within a very short distance from the lock are to be seen the Dyke Hills, originally about half a mile in length, which formed a double line of embankment between the ferry above the lock and the river Thame, which here joins the main river, thus forming an oblong enclosure half a mile long by a quarter of a mile broad in a bend of the river. After luncheon at the old "George Inn," which, with its wattle and daub, half-timbered, and galleried buildings in the yard, is in itself a curiosity, the renowned Dorchester Abbey Church, dedicated to SS. Peter and Paul, was visited. It stands about nine miles out of Oxford, on the main road to London *viâ* Henley and Slough. Dorchester, now but a large village, was an important town in the seventh century. To see Dorchester and its neighbourhood one certainly needs a few days, but the next best thing is to charter a conveyance and drive to a few of the chief places of interest. This was done, and the first halt was called at Warborough to see the old church and a leaden font of Early English work, very similar to those at Dorchester and Wittenham. A short drive from Warborough is the village of Benson or Bensington, which was an important place in Roman-British times, and later was a frontier town between Wessex and Mercia. Offa is said to have defeated the West Saxons here in 777 A.D. A delightful drive along woody lanes for about two miles brought the party to Ewelme, which lies about four miles from a station on the left of the London road. The village itself is full of quaint old houses, and a rushing stream of crystal clear water, having its rise in a spring near by, runs along the side of the road and in front of many of the cottages, which are approached by miniature

bridges of flagstones or timber. The stream supplies immense beds of watercress, extending altogether for about a mile in length. The chief point of antiquarian interest in the place is the group consisting of the fifteenth century church, school, and almshouses, clustered together on high ground at the upper end of the village. They were built by the Duchess of Suffolk between 1430 and 1440, and have remained with scarcely any alteration since. A pleasant hour was spent in and around the church and village, the drive being afterwards continued by Gipsies' Corner and Crowmarsh Gifford to Wallingford, which town was entered by passing over the bridge of twenty arches, part of it dating from the thirteenth century, which here spans the broad pebbly bed of the river. In the late evening, after an *al fresco* tea, a stroll round the town was taken in order to obtain a glimpse of some of its interesting features. After a glance at the Kinecroft (now used as a public recreation ground), which judging from the remains of earthworks may have been used for defensive purposes, a short visit was paid to the church of St. Leonard, supposed to have been first built in the tenth century. A short distance away is St. Mary's Church, where the curfew is rung at 9 p.m. instead of 8 p.m., the usual hour; this is said to be due to a dispensation by William I. Close by it stands the town hall, erected in 1670, the market being formerly held beneath it and amongst the pillars by which it is supported; near by is a circle of stones in the pavement of the open square, set there as a memento of the old bull ring, to which a bull was attached in olden times for the sport of bull baiting.

On the following morning the steamer was boarded at 9-30 a.m. for a day's sail down the river to Windsor, a distance by water of about forty-eight miles, calling at

Henley for lunch on the way. Gliding under the bridge and alongside some town houses with their pretty gardens, and away down midstream in the sunshine, it was not long before Winterbrook ferry was reached, where on the left the old landmark known as Grims Ditch or Dyke joins up to the river by the edge of Mongewell Park. Further on the right is the Berks County Lunatic Asylum and Littlestoke Ferry, followed soon after by the Beetle and Wedge at Moulsford Ferry. Beyond in the distance, to the right and left, lie the hills which enclose a beautiful valley, where there is some of the best scenery on the Thames. Soon Cleeve Lock is passed, and then on into the lovely stretch of river between Streatley and Goring, and Pangbourne. Between Benson Lock, a mile above Wallingford, and Cleeve Lock the trial eights of the O.U.B.C. are generally rowed, as it is one of the longest stretches on the upper river without locks, viz., about six and a half miles. Goring Lock is eighty-five miles from London, and close by it, on the river side, most picturesquely situated near the mill, is Goring Church, a grey old building on the Oxfordshire side. At Streatley the river was once crossed by the old road known as the Icknield Way. Further down the river, on the right, is Basildon Park. The beautiful Harts Woods slope down on the left as the islands in the river are passed, and very shortly Pangbourne and Whitchurch are reached, where at the latter may be seen the picturesque village and mill. About one and a half miles lower down on the left is Hardwicke House, one of the oldest houses in the kingdom, parts of it dating from the time of Richard II., the remainder being chiefly Tudor, but it was much damaged during the Civil Wars. At the Conquest the manor belonged to the De Herdwykes. After leaving Mapledurham Locks, Manor House is passed,

another fine old Tudor building of red brick, with oriel windows and high-pitched roof, built in the time of Henry VIII., and a short distance further on the left is Purley Church. The aspect of the country now changes as Caversham and Reading are approached, for the proximity of a large town makes itself apparent, and it is with some relief that Caversham Lock is left behind. Soon the beauties of the little village of Sonning come into sight. In the tenth and eleventh centuries it was the centre of the diocese of Berks. and Wilts., the Bishop of Salisbury having resided in a palace here in the time of Elizabeth. It was at Shiplake Church that Tennyson was married in 1815, and near the lock is a long island now used by campers, who hire their pitches from the corporation of the city of London. Wargrave next comes into view; its pretty Gothic church, standing on the right bank, is noted for a bequest by a Mrs. Sarah Hill of an annual gift of four new crown pieces to two boys and two girls who during the year have been paragons of goodness, having done no manner of mischief!

After passing Marsh Lock the boat is soon at Henley, where a stop of an hour is allowed for lunch. Henley is perhaps more famous for its regattas than for antiquities, of which only the much restored church of St. Mary, Decorated Gothic in style, and the old manor house of Phyllis Court, where William of Orange held his court, need be named. It is at the Red Lion Inn at Henley that Shenstone's lines are scratched on a window pane:—

> Whoe'er has travelled life's dull round,
> Where'er his stages may have been,
> May sigh to think he still has found
> The warmest welcome at an inn.

After passing the long straight reach with its white posts, where the regattas are held, Fawley Court is seen on the left. This building was designed by Sir Christopher Wren, but in the older house it replaced Prince Rupert's soldiers are reported to have lighted their pipes with valuable manuscripts from its library. After passing Temple Island and Hambledon Lock, Culham Court is seen, where George III. once stayed. At Medmenham, close by the river side, are the remains of the Cistercian abbey which was founded in the reign of King John and attached to the abbey of Woburn; it was afterwards annexed to Bisham. After passing Danesfield, on a wooded cliff, assumed to have once been a Danish camp, Hurley is reached, where is buried Edith, the sister of Edward the Confessor, and the crypt of Hurley Monastery is reputed as the secret meeting-place of the nobles who secured the dethronement of James II. About one and a half miles lower down, on the right bank, stood Bisham Abbey, also close to the river. Within sight of Bisham is Marlow; its suspension bridge, built in 1836, is soon left behind, and on the right are the beautiful Quarry Woods, which end at Winter Hill. After passing Bourne End and Cookham, the next place of interest is Formosa Island, one of the largest islands on the Thames and the residence of Sir George Young. On the left are the splendid Cleveden Woods, extending for two miles to Taplow. The Cleveden estate once belonged to the Duke of Westminster, but it was bought from him by Mr. Waldorf Astor. Taplow Court is near the famous Boulter's Lock, the scene of so much gaiety and colour on Sundays during the season. Passing beneath the bridge at Maidenhead, which was erected in 1772, the splendid red brick railway bridge at Taplow, designed by Brunel, is reached. Bray is next passed, memorable

for its vicar, and the Jesus Hospital founded in 1627, said to be the original of Fred Walker's picture called "The Harbour of Refuge," now in the Tate Gallery. Half a mile beyond Bray Lock is Monkey Island, which takes its name from the figures of monkeys painted on the ceiling of the fishing house built by the Duke of Marlborough; it is now converted into a hotel. The party now got a fine view of Windsor Castle, and presently passed a swarm of Eton boys rowing on the river, who were being coached by instructions shouted at them through megaphones by tutors on the banks. The landing stage at Windsor was soon reached, rooms secured, and after dinner an evening stroll was taken to Eton.

On the next day Windsor was somewhat *en fête*, for it was the day arranged for the investiture of the Prince of Wales as a Knight of the Garter, consequently the state apartments were closed to the public, the castle wards not being accessible without special tickets between the hours of 10 a.m. and 2 p.m. After an early breakfast it was possible, however, to visit some parts of the castle before the time named, so passing through the Henry VIII. gateway into the lower ward, the outsides of St. St. George's Chapel and the Albert Memorial Chapel could be seen, also the residences of the military knights, the Horseshoe Cloister, houses of the canons, and the Dean's Cloister. Proceeding into the middle ward a circuit was made of the Great Keep or Round Tower, then passing under the Norman Gate a view was obtained of the upper ward of the sovereign's entrance to the private apartments, after which the North Terrace was visited. Whilst walking from the middle ward to the terrace a splendid view, framed in the dark archway, was obtained of Eton and the expanse of country beyond,

bathed in bright June sunlight with the shadows of passing clouds lying here and there on the landscape, and the shimmering winding river. Points of vantage were taken up near the castle soon after the precincts had been cleared, and it was not long before the Royal family and their guests arrived from London for the ceremony of the day. The members, therefore, had the satisfaction of seeing King George, the Queen, the Prince of Wales, and his sister Princess Mary, King Manoel, of Portugal, and many other illustrious guests. In the afternoon they were also enabled to inspect the Royal mews and the interior of St. George's Chapel, where, above the stall only a short time previously vacated by the young, royal, and newly-made knight, hung his silken banner emblazoned with his coat-of-arms. In the chapel they were also shown many interesting and historic antiquities relating to Windsor, its castle, and its occupants. As the time approached for leaving for London and Manchester, the party divided, some leaving for the north and others electing to stay over the week end in the south.

Wednesday, June 14th, 1911.

VISIT TO THE "OLD PARSONAGE," DIDSBURY.

The President of the Society, Alderman Fletcher Moss, J.P., invited his fellow members to the Old Parsonage, Didsbury, to meet the Lord Mayor and Lady Mayoress and some members of the City Council in the old fashioned English gardens and house which has so often been a rendezvous for similar gatherings by members of various societies.

The weather was glorious for an outdoor gathering,

but the beautiful garden was suffering from the effects of drought, and the lawn was somewhat browned by the hot sun of the previous weeks of dry weather. The company wandered around the gardens, one of which is famous for its old fashioned flowers, growing almost at their own sweet will; the other garden has its old-time sweet smelling herbs, and fruits and plants, with beehives in one corner, and in another nook, amongst apple and currant trees, are the pens of a strain of game fowl, formerly bred for the old English sport of cock fighting, but now reared and kept as a hobby, and perhaps as a reminder of a byegone time when possibly the hosts' ancestors may have indulged in a "main of cocks," as most country gentry did in the days when Cockpit Hill, near Market Sted Lane, had more significance than it has now. The ladies were interested to see mistletoe actually growing on the apple trees, and, had it been Christmas time, some sprigs might have been surreptitiously made use of, but the owner does not grow it, or use it, for frivolous purposes; it is kept in remembrance of its historic and yuletide associations. Alderman Moss has spent many years of his life in his old home, and many memories must be interwoven between the house and its owner, bits of its warp and weft are visible in its rooms, old family relics—portraits of those who once wandered around the old house or sat by its hearth on winter nights, there are some of the things they used and cared for, such as rare old family china and silver, books, and *bric-a-brac*, together with the strong comfortable chairs and furniture of a byegone generation. In the old house are many nooks and corners in out of the way places, which, when explored, often yield up family possessions which have been put into their keeping in byegone days. Here is a flail used for the hand threshing of corn; its handle

or stail of ash is bound to its thrasher of hard crabwood with thongs of eel-skin; there is an oaken cradle, in which an aunt caught the smallpox, and lived for nearly a century afterwards; close by are quaint bits of old china, put aside years ago, when the family circle began to shrink, when discovered they were pronounced rare and elevated to the dignity of a niche in a cabinet. So one might go on ruminating amongst old heirlooms.

Besides members of the Society, there were many familiar faces connected with municipal life. In addition to the Lord Mayor and Lady Mayoress, were to be noticed Alderman Sir Bosdin Leech, Sir William H. Bailey, Aldermen Royle, Turnbull, and Carter, Councillor Butterworth, Mr. T. Hudson (Town Clerk), Mr. T. de Courcy Meade (City Surveyor), the Rev. W. A. Taylor, and many others.

Saturday, July 8th, 1911.

VISIT TO YORK.

A party of members visited York under the leadership of Mr. G. Pearson, one of the Vice-presidents.

A walk was first taken alongside a section of the walls to Micklegate Bar, erected *circa* 1300 A.D., one of the four main entrances to the mediæval city from London. A short distance along the Micklegate on the right once stood the Holy Trinity Priory for Benedictine monks, and on its site stands Holy Trinity Church, one of the twenty-two parish churches of York. Adjoining the north door, by which the party entered, there stood until recently an old shoeing forge, a post and staple having been apparently left as a reminder of the fact, and in the churchyard are the old stocks, which appear to have only been provided

with five holes instead of the usual four or six. A little higher up Micklegate and on the same side is St. Martin-cum-Gregory Church; it contains some fine old glass. At the doorway of a handsome old house on the left some of the members noticed a beautiful pair of oil lamp-holders in wrought iron. Passing along Railway Street and Tanners Row, All Saints' Church was entered from a passage in North Street. Here lovers of old glass were afforded pleasure, for, although many of the churches contain old glass, this one has windows of exceptional interest. Leaving this church and passing along North Street, St. John's Church was noticed at the corner, and so close are some of these city churches together that their graveyards must have almost joined. St. John's also contains some old glass and four mediæval bells. Crossing the Ouse bridge, the church of All Saints in the Pavement was next visited. One of its most noticeable exterior features is its fine octagonal lantern on a square tower; formerly it contained a lamp which was lighted at night, and a bell was rung to guide travellers across the forest of Galtres to York; the lenses of the old lamp are still preserved in the vestry. The pulpit is a good example of the period of Charles I. and is dated 1634. It is ascended by a winding stair having carved balusters; a large sounding board is suspended above it. The lectern, of Perpendicular date, was brought from the demolished church of St. Crux. There are two curious services held in the church—one in January, when in accordance with the will of a lady, who died in the seventeenth century, the "Merchant Adventurers" attend to be reminded of their lives' end, and the other on St. John the Baptist's day, when the Merchant Taylors attend service. On the north door is a bronze sanctuary knocker, representing a giant eating a child, or, more probably, a soul passing

into hell's mouth. After lunch, Holy Trinity Church, in Goodramgate (from Guthrum, the Dane), was visited; it is now in a somewhat dilapidated condition, and, unrestored, it still retains its old boxlike pews, but service is only held in it once a year. Before passing out of Goodramgate, a glimpse is obtained of Monk Bar, on the north-east side of the ancient city, and on the line of the wall of the Roman fort; between this point and the Cathedral stand the now restored remains of St. William's College, founded originally in 1453 by Henry VI. Across the quadrangle is another large doorway of later date, leading to a great stairway, eight feet wide. It was built as a college for twenty-three priests, whose duties were to serve chantries in the cathedral, but later the number was augmented to thirty-six. At the suppression of religious houses, the site was granted in 1550 to Michael Stanhope and John Belloc; later, by order of Charles I., a royal printing press was set up in it; afterwards, it was let off in tenements to poor families, until 1904. It has since been purchased by Frank Green, Esq., and altered as the House of Convocation for the Northern Province. The next visit was to the Minster Library, kindly shown at an unusual time of the day by the Rev. Sidney Gedge, who exhibited to the party some of its chief treasures. Formerly it was the chapel attached to the palace of the archbishop; it became a ruin, but has now been suitably restored and arranged as a home for the ancient library of books, formerly housed (up to 1810) in the building which stood near the south-west corner of the south transept. The library began in the eighth century, when Egbert held the see of York, and, with Bede's assistance, established a university, Alcuin being the master. Leaving the library, Bootham Bar was reached and duly inspected. Close by is another

but later gateway, formerly leading into the grounds of the king's manor house. This latter was originally the residence of the abbot of St. Mary's Abbey, afterwards becoming the palace of the Stuart kings. It is now the Wilberforce School for the Blind. Behind the manor house are the gardens and museum of the York Philosophical Society, occupying the precincts of the abbey of St. Mary, and enclosing its ruins. Here may be seen the great multangular tower at the western corner of the Roman fort; its lower section is a fine example of the mason's work of that period, but it has been repaired and the upper portion rebuilt at a later date. Numerous examples of Roman work and handicraft may be seen lying about and in the museums. Amongst other things there is in the Hospital of St. Leonard, now one of the museums, the small pre-Norman cross found some years ago in the grounds of the Convalescent Hospital at Cheadle, near Manchester. The ruins of St. Mary's Abbey were inspected, and the excavations have revealed the alteration of the ground plan since its first foundation in 1089 as a monastery for Benedictine monks. The last place to be visited was the cathedral, after half-past five, because of the services. Before inspecting the choir, under the leadership of one of the vergers, a pause was made for a while in order to hear a voluntary played on the great organ by Mr. Tertius Noble, and the welcome rest accompanied by such music was greatly enjoyed. Entering the crypt, the various parts of the nucleus of the present cathedral and its growth were explained, and here were seen parts of the early churches of Edwyn, Paulinus, Wilfred, and Oswald incorporated in the later Norman work; a block of masonry in the midst, which appears to be of Roman work, suggesting that even before the Christian era there stood upon the site a Roman temple

dedicated to some god or goddess. Leaving the crypt, with its short massive and decorated Late Norman pillars, various other parts of the choir were seen, the great half-moon shaped cope chests with their ornamental ironwork, monuments, choir stalls, and, above all, the magnificent windows of early stained glass for which York Minster is so justly famous. The north and south choir aisle windows have also ancient glass; the western window, through which the evening sun was shining in glory of colour, was glazed in 1350. There are also the beautiful windows of the north transept, called the Five Sisters, and the richly coloured wheel window of the south transept.

Saturday, July 22nd, 1911.

VISIT TO LYME HALL.

Lyme Hall was, by the kind permission of Lord Newton, visited by members and friends of the Society. The mansion, about one-and-a-half miles distant from Disley station, stands in a park of about one thousand acres, in which are herds of deer. Red and fallow deer have for centuries been bred on the estate, and stag hunting was one of the chief sports of the former squires of Lyme, whose appreciation of the pastime is evidenced by the numerous references in mural decoration and pictorial representations on the walls of some of the rooms of the house. A portrait of old Joe Watson, a renowned park keeper and huntsman, who lived to the age of one hundred and four, hangs on the great staircase. Lyme Park was celebrated in former times, not only for its stags, but also for its wild cattle, now, however, extinct. A herd of thirty existed in 1847; but in 1877 it had dwindled to five, and in 1881 to three. They

were white or cream coloured and had black muzzles and hoofs, their ears being red or black. They were never properly tamed, and when required for the table were shot. Lyme had also its special breed of mastiffs, one of which was seen in the forecourt of the hall.

On the high ground, as one ascends the hill by the rather steep coach road, stands the square tower of "Lyme Cage," but the date of its construction is somewhat uncertain. It may possibly have been erected soon after the building of the older portion of the Hall, and used as a hunting lodge. During the Civil War it is said to have been used as a prison, hence the term "cage."

The stately home of the owners of Lyme is approached on the north side, and passing through the iron gates of the forecourt there may be seen, in the centre of the façade, an interesting remnant of one of the older buildings, of Jacobean type. It is surmounted by a figure of Minerva, added by Leoni, the designer of the later additions to the mansion. So far as is known at present, the earliest hall recorded at Lyme is one mentioned in a MS. of 1466, where it is described as "a fair hall with a high chamber, kitchen, and offices." This would probably be a half-timbered house, preceding the one depicted in plaster work in the Stag Parlour. A portion of the exterior of the latter building is now the centre of the north front previously mentioned. Parts of the interior were recased and added to in 1726-37 by Giacomo Leoni, who designed the new hall in the Palladian style, the south front having a great portico in the centre supported by four massive Ionic columns, above which is a pediment surmounted with figures of Neptune, Venus, and Pan. Leoni's hall was enlarged by Wyatt in 1817 to 1822, and the work was carried out in such a way that

it not only increased the size of the structure, but so accorded in design that it gave greater dignity to the whole. The house is built of gritstone and the statues named are of the same material.

Passing through the archway, the plan of the hall is seen to be quadrangular, enclosing a central court. Ascending a well designed stone stairway on the left or east side of the court, the great entrance hall is reached. This fine apartment, having a polished oak floor, has recently undergone redecoration, one feature of which is that the ceiling has been painted to suggest cumulus clouds in a blue sky. On the walls hang old tapestries representing the story of Hero and Leander, and over this, on the north side, is a painting of Edward the Black Prince, in armour, which, when swung aside, reveals an opening into an upper room. Above the tapestry, on the other walls, are portraits of various members of the Legh family, one portrait being that of the founder, Sir Perkyn Legh. From this starting point the members were taken through various rooms, all having more or less historic associations, and containing many objects of antiquarian interest. The chapel, access to which is obtained from the hall, is apparently part of the older building, the walls being thick and the windows are deeply splayed. The large and spacious family pew occupies the chief portion of the south side of the chapel, but service is not now held here. After leaving the chapel, the party was conducted into the library, containing marble sculptures from Athens, which date from about 500 B.C., and other interesting objects; then to the "Stag parlour," in which is the famous plaster work illustrating the old hall and the sport of hunting. Over the mantel are the arms of James I., flanked on either side by quaint figures of Peace and Plenty, and in a

cabinet are preserved the gloves and dagger of Charles I. along with a reliquary in gesso work, left by Mary Queen of Scots.

The dining-room contains elaborate carvings by Grinling Gibbons, and a richly decorated ceiling, also two marble sphinxes brought from Egypt by Mr. Thomas Legh in 1819, and on the walls are portraits by Sir Peter Lely and other noted artists. The carvings on the frieze and pediment over the door are particularly fine, but are possibly surpassed in dexterity by those in the panels of the great saloon, four of which represent the Seasons and two others Music and the fine Arts. The work is extremely delicate and in very high relief; they constitute the chief glories of the room. Artistry in woodwork seems to have been a strong point in the furnishings of the residence of the Leghs of Lyme. The drawing-room has carved oak wainscotting, forming a design of interlacing, arcading, and a decorated frieze, both Jacobean in style. Over the fireplace is the shield of arms of Elizabeth, supported on either side by caryatides. In the bay window of this room are the glass panels containing the coats of arms of knightly Cheshire families. They were originally placed by Sir Piers Legh, a friend of Flower the Herald, in Disley Church, but were brought from there about the beginning of the nineteenth century and inserted in the windows of Lyme, other stained glass of a more ecclesiastical character being given in exchange. In this room, also, are the portraits of James, seventh Earl of Derby, who was beheaded at Bolton, and his countess, Charlotte Tremouille, who so bravely defended Lathom House during the Civil War. A secret panel in the wainscot opens into a recess in the wall behind the portrait of the Black Prince before named.

The great gallery is a fine apartment, one hundred and twenty-four feet long, and of a type usual in Elizabethan halls. There is here an enormous fireplace, the mantel, supported by four columns, being very elaborate, and decorated with armorial bearings. This apartment is a veritable museum of ancient furniture, coffers, pictures, antique cabinets, and rare china; so also are various corridors; in one is a replica in plaster of a marble frieze, representing the rape of the Sabines—the original was brought from abroad and presented to the South Kensington Museum. Near this is the great two-handed sword, said to have been used with such good effect at Crecy. The whole mansion is a storehouse of valuables of various kinds collected in the course of centuries and handed on from generation to generation as heirlooms. In one bedroom is a bedstead said to have been used by Mary, Queen of Scots; in another room is one used by James I., another by King John of France, and so on. One feels in the midst of associations with the past at every turn, and it would take long to examine or describe all that might be taken note of. It was a pleasant change before leaving the hall and its relics of the past, to accept an invitation to see the beautiful gardens in all the glory of a lovely summer evening. As they strolled along orderly paths and well kept lawns in the sunshine, the members were delighted with the beauty of the flowers in such abundance everywhere. Under two old yew trees they came upon the two pre-Norman crosses, found in or about the year 1845, near Black Farm, Higher Disley, by a man when uprooting gorse. They were taken to the hall and placed in the chapel; from the chapel they were removed to the gardens and set up on bases before 1890. These crosses, the heads of which are not however complete, indicate early Christianity in the district, and it was

suggested it would be exceedingly interesting to many persons if they could be placed in Disley Church, where they would not suffer from the effects of weathering. Objects of this kind are now carefully preserved, wherever they may be found in various parts of the country, as mementoes of early faith.

Saturday, August 19th, 1911.

VISIT TO CHAPEL-EN-LE-FRITH.

A large party of members and friends of the Society, under the leadership of Mr. C. T. Tallent-Bateman, visited Chapel-en-le-Frith. Brakes awaited the party at the London and North-Western railway station, and the route and programme carried out were the following: drive to "Higher Crossings," stopping on the way to taste the famous curative waters of "Nanny's Well"—otherwise "St. Anne's" and "St. Ninian's" Well—and to hear a history of the well from the leader.

At "Higher Crossings" the party had a splendid view of both valleys, the Chinley and the Combs, the respective heights above which the leader described, he pointed out, in particular, the various "lows" and other sites of prehistoric scenes, and mentioned the history of the road the party there traversed, now known as "Eccles road"—the "Eccles" being probably a corruption of a mediæval use of the term "Ecclesia" (church)—which road, he stated, was the old way between Manchester, *viâ* Stockport, and the once important market town and ancient parish church of Chapel-en-le-Frith. The carriages afterwards took the party to the market place, where the the following objects were indicated: (1) the oldest part of the ancient inn (now known as "The King's Arms"); (2) the ancient market cross; (3) the stocks, which

preserve not only the cross bars entire, but the original seat, and the actual iron bands and padlocks in use in the eighteenth century; (4) the ancient road (now hidden away between houses and cottages) between Stockport, Castleton, and Sheffield; and (5) the old buildings behind the market place. The church tower was then ascended, from which a magnificent view was obtained all round. Here Mr. Bateman gave an address on the history of the church and the parish, and of the "High Peak Forest," on and out of part of which these were built and formed, in 1225. He also gave an account of the ancient customs preserved in the parish, including (*a*) the "curfew" bell, in the evening, of course; (*b*) the "pudding" bell, at noon; (*c*) the "mourning" bell, in the early morning, announcing any death during the previous afternoon and night, and indicating even the sex and age of the deceased, and whether or not he or she died in the immediate vicinity of the church; (*d*) "liquorice-bottle" day; and (*e*) "gun-powder-plot" day, when *official* sanction is given to public demonstrations in the market place. Inside the church, the leader described its more interesting features—including the (rose-coloured) "Crist quary" stone, of which the arch columns are built. He praised the present vicar for securing the privacy of the churchyard and preserving the grand old lime trees which bound it on the south.

The party rejoined the carriages in Market Street, and drove to "Old Slack Hall" (formerly the residence, before rebuilding, in 1727, of a Quaker famlly, named Lingard, and the meeting-place of the local "Friends"), and then proceeded to the Friends' burial-ground at Ford Hall, where, by a coincidence, a funeral service was actually in course of solemnisation. The party then visited Ford Hall, and inspected, among other interesting objects, (*a*) the cinerary

urn and the cup, and flint implements, unearthed from the tumulus mentioned later; (*b*) the famous "Tutbury horn" (John of Gaunt's), giving its holder many summary rights and, among other privileges, that of appointing the local coroner; (*c*) an ancient sedan chair, a mantrap, a spring-gun, and many weapons now discarded. After inspecting the beautiful gardens and grounds of the hall, the party took a toilsome, but charming, climb through a glen to "Green Low" tumulus and double circle of stones (prehistoric), lately discovered on the estate of Mr. Greaves Bagshawe, D.L., the owner of Ford Hall. After traversing the ancient (now grass-grown) high road from Hayfield to Castleton, the members reached the main road from Sheffield to Chapel, where they rejoined the carriages; and, passing through well-wooded scenery, with far distant prospects, alighted at the Victoria Café. On the proposition of Alderman Fletcher Moss (President), a hearty vote of thanks was passed to Mr. Bateman.

Friday, October 13th, 1911.

THE SWASTIKA.

At the opening meeting of the winter session, held at Chetham Hospital, a paper on this ancient symbol was read before the Society by Thomas Carr, M.D., of Blackpool. The lecturer first dealt with the distribution of the swastika, and pointed out that it was found in all the parts of the old world which had been peopled by branches of the great yellow or Turanian race: in China, Japan, Thibet, India, among the ruins of the earlier cities of Troy (third, fourth, and fifth cities), in Egypt (twelfth dynasty), in ancient Cyprus, Greece, and Mycenæ, in Swiss lake dwellings, on the vases of pottery of the ancient Etruscans, on

Hittite remains in Asia Minor, on Chaldean bricks; and in the new world in prehistoric American Indian mounds, on prehistoric remains in Central America, and in South America. In later or historic times the swastika has been used by Romans on their altars. It has been found on runic crosses in Great Britain, on Gothic and Scandinavian weapons and ornaments, and on English brasses of the thirteenth and fourteenth centuries. While it is still in use in China, Thibet, India, Korea, and Japan, as well as among the Lapps and Finns and by the Navajo North American Indians. The meaning of the word swastika, which is Sanscrit and can be traced to the fourth century B.C., is benediction or good augury. It is not found in the Stone Age, but seems to have spread to the same countries as did bronze, with the use of which it was contemporaneous. The lecturer also described its use by the existing lodges of the Guild of Operative Freemasons, where it is still regarded as the symbol of the Most High God, and where it is also associated with the Polar Star. The lecturer argued and gave much evidence to support his contention (1) that the swastika was originally the symbol of axial rotation, and as such primarily referred to the rotation of the seven stars of the Great Bear round the Polar Star; (2) that its association and symbolism became transferred later to the sun; (3) that it became an emblem of dedication, and as such was used by the Buddhists and still is by the Jains; (4) that it first appeared in the Bronze Age; (5) that the people using it were originally all members of the Turanian race; (6) that its use by later peoples could be traced to its uses by the same Turanian race; (7) that its present use is as a talisman or charm.

A discussion followed, in which the Chairman, Mr. A. Nicholson, and the Hon. Secretary took part.

Dr. G. Bowman exhibited a bronze statuette of Buddha having the swastika symbol on the breast; and the Hon. Secretary a photograph of the Gatley pre-Norman cross, on which is carved a swastika.

Mr. W. Harrison exhibited the late Mr. Shone's posthumous book on *Prehistoric Cheshire.*

Friday, November 10*th*, 1911.

The November meeting of the Society was held at Chetham Hospital, the President, Alderman Fletcher Moss, J.P., being in the chair.

Miss Law exhibited a Roman coin (second brass of the Emperor Domitian) found in North Wales, and an electrotype reproduction of a Roman agate gem found in Pompeii.

Mr. C. E. Higson brought a curious old globular bottle of dark green glass, having impressed upon it a circular glass seal bearing the words "I. Moss. 1717."

Mr. Albert Nicholson exhibited a church token, a small square tablet of pewter, one side of which is plain and the other side bears a circular ornament and the letters A. C. K., the initials of the Associated Church of Kilmarnock, and refers to a period before the Scottish Church was "United." It also bears the letters J. R., the initials of John Robertson, a minister who was contemporary with Robert Burns and with Dr. Mc.Kinley, who was the hero of Burns's poem, "The Ordination." He preached in the parish church of Kilmarnock. It was the practice of the elders to deliver the tokens to those considered to be fit to attend at the communion.

The Hon. Secretary exhibited a Peruvian vase, having painted upon it in two colours the swastika symbol mentioned the previous month by Dr. Carr in his paper on that subject.

A paper was read by the Rev. H. A. Hudson, M.A., on "Christmas Lights at Manchester Cathedral." (See page 1.)

Mr. Ernest Axon read a paper on the two Alexander Greenes. (See page 154.)

Friday, December 8th, 1911.

The monthly meeting of the Society was held at Chetham Hospital, the President, Alderman Fletcher Moss, J.P., being in the chair.

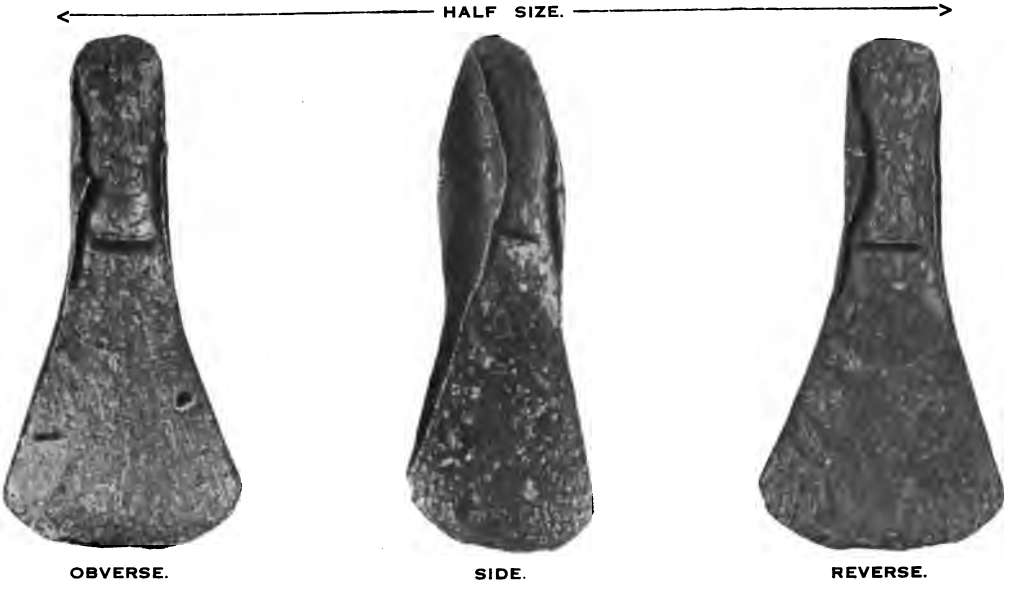
Professor Boyd Dawkins, M.A., F.R.S., sent a short communication, which was read by the Hon. Secretary, on "The Find by Mr. T. R. Morrow of a Prehistoric Implement in the Alluvium of the river Mersey at Irlam." (See page 101.)

Mr. W. Bowden exhibited a bronze palstave, which was found by Edward Ledson, a workman residing at Egerton Grove, Liscard, early in September, 1901. A drain cutting was being made by order of the Wallasey District Council (now Corporation) in Zig Zag Road, Liscard; in this cutting the palstave was discovered about three feet below the surface. It lay on a thin hard crust of black substance, there being sand above and below. It was bought by Mr. Kitchingman, and is still in his possession. The implement weighs $10\frac{1}{2}$ ounces; its length is $5\frac{3}{16}$ inches full, breadth of blade $2\frac{7}{16}$ inches, length of blade from edge to stop $3\frac{1}{16}$ inches, breadth of flange $\frac{7}{8}$ inch. (Illustration, page 222.) It is similar in type to many others found in Lancashire and Cheshire, and relates to the Bronze Age.

Mr. C. W. Sutton exhibited a small MS. compendium of English statutes, written early in the fifteenth century. It was found a few years ago in removing from business premises in Hanging Ditch.

LISCARD PALSTAVE.

NATURAL SIZE.



PALSTAVE FOUND AT LISCARD, CHESHIRE.

Dr. W. E. A. Axon said: Mr. William Yates, of Manchester, had in his possession in the early part of the last century two remarkable MSS., of which the text of one and a translation of the other were printed in very limited editions. Of "The Five Wounds of Christ," of which William Billyng was the author or scribe, only forty copies were printed, and of these fifteen were destroyed. This edition, with a brief preface by William Bateman, of Darley, was printed at Manchester in 1816, and is reprinted in the *Transactions of the Lancashire and Cheshire Antiquarian Society* for 1892. The other MS. contained the Latin text of the "Visio Fulberti," a very notable mediæval poem. In 1813 Mr. Yates printed fifty copies of a literal translation of this poem. Mr. Giles Shaw, of Southport, has a fine copy. There is also one in the Manchester Public Library and one in the British Museum. Mr. C. W. Sutton also has a fine copy, and has collected some biographical particulars as to Mr. Yates. "The Lamentable Vision of the Devoted Hermit" forms a slender folio of eight pages with a facsimile of the eight opening lines of the Latin poem and several gruesome woodcuts reproducing the illustrations of the MS., which Mr. Yates assigned to the early part of the thirteenth century. This reprint is of course very rare, but still later is a second edition, a quarto of twenty-two pages with a slightly different title, "The Lamentable Vision of the Devout Hermit. Manchester: Printed in the year M,DCCC,XVI." This has a shorter preface, but reproduces all the illustrations of the edition of 1813. Only thirty copies were printed, and the woodcuts were destroyed November 14th, 1816. Of this Dr. Axon has a copy with a single leaf added, on which are verses relating to the vision written by Thomas Rodd in 1821. A curious point about the book is that it consists of the very popular

poem of the "Debate between the Soul and the Body," with a prologue and conclusion which turns it into a vision of Fulbert. This has been attributed to Saint Bernard and also to Walter Mapes, and appears in his Latin poems, edited for the Camden Society by Thomas Wright in 1841. There are also Greek, Provençal, German, Dutch, Spanish, and Italian versions, and there is an Anglo-Saxon poem which shows some resemblances. There are several British versions, including one in Anglo-Norman, two English of the thirteenth and two of the fourteenth century. A Scottish version in the Auchinleck MS. attracted the attention of Sir Theodore Martin when a young man, and his "Disputation between the Body and the Soul," of which fifty copies were printed at Edinburgh in 1838, is a vigorous presentation of the vivid but melancholy work of the mediæval poet.

Miss G. Hewitt exhibited some African curios and money, and the Rev. H. A. Hudson, M.A., a photograph of a circular candelabrum at Bristol, which he was unable to show at the last meeting, when he read his paper on "Christmas Lights at Manchester Cathedral."*

The chief paper of the evening was by Mr. J. Harold Gibbons on "The Royal Shrine at Westminster: as it may have been at the end of the Fourteenth Century, with some Suggestions for the Use of Colour in Churches of the present day." (See page 89.)

The paper was illustrated by a very large collection of coloured drawings of the decorative details still at Westminster. Those of the paintings were made and most

* The Society endorsed a postscript to Mr. Hudson's paper on "Christmas Lights," expressing the hope that the Cathedral authorities, both on artistic and antiquarian grounds, may at no distant date restore the candelabra from the somewhat obscure position which they now occupy in the ambulatory to their rightful place in the choir.

kindly lent by Mr. E. Tristram, who has made an extensive study of tempera work. The remainder were by the reader of the paper.

An interesting discussion followed, in which the Chairman, the Rev. H. A. Hudson, M.A., and several other members took part.

Friday, January 12th, 1912.

The January meeting of the Society was held at Chetham Hospital, the President, Alderman Fletcher Moss, J.P., being in the chair.

Miss G. Hewitt brought for inspection by members an old fashioned patch box of Battersea enamel.

Mr. C. T. Tallent-Bateman presented to the Society an engraving of Warrington market place, engraved by T. Dixon, 1834.

Mr. W. Harrison brought for inspection a Keswick innkeeper's bill, dated 1819, on which a charge of £5 had been made for board and lodging for two persons for one night; and on the back of which were tables of distances on the roads for some distance round.

Mr. Brickhill exhibited an old silver spoon of the "rat-tail" pattern; the date mark was, however, difficult to determine.

Mr. W. Charlton sent three Canadian coins, dated 1911, interesting to numismatists because the issue had been stopped for a curious reason, which Mr. Charlton explained as follows: The new coinage of King George V. was recently issued in Canada, and much dissatisfaction has been expressed in the colony at the omission of the words "Dei Gratia," or the initials "D.G.," which were on all the Canadian coins of Queen Victoria and Edward VII. This objection of the colonists reminds us of the

popular indignation aroused in this country when the "Graceless florins" were issued in 1849, and which led to their speedy withdrawal. On the 26th October last, the Secretary to the Treasury was asked in Parliament why the Royal Mint had supplied the dies to the Canadian Mint with this omission, which was the first time such an omission had occurred on Canadian coins? Mr. Mackinnon Wood, in reply, said it occurred by inadvertence, and fresh dies were at once prepared and sent to the branch at Ottawa.

The Honorary Secretary showed several specimens of so-called "Abbey pieces," or "Abbey money," which had been found at Vale Royal, in Cheshire, and explained that they were generally used in mediæval times as counters, placed on a board divided into compartments for purposes of computation, before Arabic numerals came into general use for arithmetical calculations.

Mrs. Kershaw also exhibited similar coin-like discs, generally known as Nuremberg counters, and used for the same purpose.

Mr. W. Ellis sent the following communication, read by Mr. C. W. Sutton, on the eighteenth century public-house known as John Shaw's Punch-house and Club: In many lantern exhibitions of Old Manchester pictures I have shown the portrait of John Shaw, of the Punch-house, and I have been repeatedly asked, where was the Punch-house? John Shaw, of the Punch-house and the club is one of the cherished traditions of Manchester. He is commemorated in many books on the history of the town in the eighteenth century, and is the subject of an article of much interest by John Harland in the second volume of his *Manchester Collectanea* (Chetham Society, vol. 72, original series). It is not my purpose in this short communication to recount

the singularly autocratic way he had of clearing the guests out of his house at eight o'clock, or to relate the origin and progress of his famous club, but merely to give the results of my inquiries as to whether his house is among the few old buildings remaining in Manchester. I have arrived at the conclusion that it is still standing and that Sinclair's oyster rooms, in Old Shambles, is the house. Mr. Harland, writing in 1854, states that when John Shaw died in 1796 he had occupied his house fifty-eight years, which takes the date back to 1738. In the earliest directories of Mrs. Raffald, for 1772 and 1773, John Shaw's punch-house is shown to have been in the Shambles; in the 1778 directory the address is Old Shambles to distinguish it from New Shambles that had recently been opened on the opposite side of the Market Sted Lane. Now in the same directory the house at present known as the Wellington Inn was No. 1, Old Shambles, and was kept by Mary Leyland, linen draper. In 1797 it is No. 1, Old Shambles, Market Place, and the same in 1800. This is to be noted because, when the numbers were first used they ran consecutively 1, 2, 3, 4, 5, the last house on the south side of the west end of the Old Shambles being No. 5, which would be John Shaw's punch-house. Harland states that after John Shaw's death Peter Fearnhead succeeded to the same public-house and carried on the club, and, further, that when the house was sold, only a few year's after Shaw's death, its purchaser pulled down the greater part of the house to make improvements. I believe these improvements were the addition of another storey to the house, as may be seen to-day. The whole of the buildings previously in the row would in all probability be of the same kind and height, that is of two storeys. The alteration would be carried out in or prior to 1804, as in

the directory for that year we find the entry "Mrs. Johnson, Punch House, Old Shambles, late John Shaw's." Fearnhead's name is not given in any of the directories I have seen as having been a tenant of the punch-house. According to Harland John Shaw kept a house in "Some Outhouse connected with his Punch House." On referring to Green's Map of Manchester, 1787-1794, I find such an outhouse at the back of what I say was No. 5, Old Shambles, the opening being in Smithy Door. It may be of some little interest to show that the old black and white house at the south-east corner of Old Shambles has for many years, if not always, had two doors, one of them being in the Market Place for the upper floor, as at present, and variously numbered 23, 25, 27, 29. When the lower part was first made into a beerhouse it was called the Vintner's Arms, and a door was made at the corner, and was numbered 29, Market Place, and the other door was No. 27, leading to the upper floor. In 1843 both upper and lower floor are No. 27, Market Place, and the house for the first time appears as the Wellington Inn, and in this year also for the first time numbered 1, Old Shambles, and the innkeeper was Thomas Ridyard.

Mr. Henry Broxap read a paper on "Thomas Deacon." (See page 70.) As adding interest to Mr. Broxap's paper, Mr. W. H. Gill sent for inspection a book of devotions, called "The Order of the Divine Offices of the Orthodox British Church," and "as authorized by the Bishops of the said Church," printed in London, 1734. With it Mr. Gill sent a curious document, viz., the authorisation in MSS. for the use of that book as a Liturgy and Book of Common Prayer, signed by Thomas Deacon and sealed in red wax with his Episcopal seal bearing a crosier, and superscribed "Feed my Lambs."

Mr. Albert Nicholson read a paper on a "Chat about Some Old Manuscripts." (See page 174).

Friday, January 26th, 1912.

The twenty-ninth annual meeting of the Society was held at Chetham Hospital, Alderman Fletcher Moss, J.P., presiding.

The Hon. Secretary read the report of the Council for the year 1911. It was proposed by Mr. J. K. Simpson, seconded by Mr. Ll. Andrews, and carried unanimously, that the same be received and adopted.

The Hon. Treasurer read his financial report and balance sheet, duly audited, which showed that the Society was in a satisfactory and sound condition financially. It was proposed by the President from the chair, seconded by Mr. John Swarbrick, and carried unanimously, that the same be adopted.

The Hon. Auditors reported that the accounts and books had been kept in excellent order.

The election of the Council for the ensuing year resulted as follows:—

President:
ALBERT NICHOLSON.

Vice-Presidents:

W. E. A. AXON, LL.D., F.R.S.L.
Colonel FRENCH, V.D.
Rev. H. A. HUDSON, M.A.
Alderman FLETCHER MOSS, J.P.
G. PEARSON.
C. W. SUTTON, M.A.

Of the Council:

SAMUEL ANDREW.
ERNEST AXON.
C. T. TALLENT-BATEMAN.
WM. BOWDEN.
Dr. G. BOWMAN.
F. A. BRUTON, M.A.
Professor BOYD DAWKINS, M.A., D.Sc., F.R.S., F.S.A.
Lieut.-Col. FISHWICK, F.S.A.
NATHAN HEYWOOD.
D. F. HOWORTH.
T. CANN HUGHES, F.S.A., M.A.
WILLIAM LONG.
R. PEEL.
JOHN SWARBRICK, A.R.I.B.A.
J. WHITAKER.

Hon. Treasurer: WILLIAM HARRISON.

Hon. Secretary: J. J. PHELPS.

The thanks of the Society were proposed by Colonel French, seconded by Mr. Samuel Andrew, to the retiring President for his services during the past year. Mr. Alderman Fletcher Moss duly responded.

Mr. Albert Nicholson thanked the Society for the honour they had done him in electing him as President of the Society for the ensuing year.

The objects of interest exhibited during the evening were: by Mr. Nathan Heywood, an old silver cup, date marked 1783, which had been presented to Mr. Nathan Gough, for adapting his patent steam-engine to agricultural purposes, by the Manchester Agricultural Society in 1830.

Mrs. Ashworth: a curious old miniature of William III. framed in alabaster, on which was inscribed "Orange Association, 1690." She also presented a small engraving of York Minster to the Society's collection.

Dr. Bowman: a portrait of John Dalton, by J. Stephenson; mounted and framed with it was an account for instruction given to Dr. Bowman's father by John Dalton, viz., twenty-four lessons at 1s. 6d. per lesson, £1. 16s. 0d., and duly receipted by Dr. Dalton.

Mr. S. W. Partington read a note on "Historical Manuscripts and Portraits," in which he proposed that an appeal be issued by the Society to its members, to the librarians of local libraries, and to the editors of the press, to report the existence and ownership of any manuscript relating to local history or events, and also of portraits of any persons who have rendered public service in their day and generation, which may be useful to the future historian. By this means we might secure a useful register of information as to the whereabouts of single items of rare and useful knowledge. There are many people who have inherited useful material, and who

belong to no local society, and who are either jealous of allowing, or indifferent to, their possessions being known. Now the only real value of such things lies in the relation it bears to our common knowledge. Such an appeal, he said, would command attention, and secure the help of many gentlemen who have no particular interest in bringing to light any matters of such a nature. Several instances might be given of recent occurrence which illustrate the case. (1) Within the last few weeks a conveyance was made by an Accrington solicitor of land to the county council, which revealed the copyhold deeds, showing the ownership to have been held by the Montague family some three centuries ago. (2) The late Canon Hornby, of Bury, left a portfolio of wills and manuscripts to the trustees of Bury Athenæum for the public interest. These should be indexed and placed in the municipal library, but an exorbitant sum is asked for their transfer. (3) The late Mr. John Allen, of Burnley, left a number of portfolios of local manuscripts relating to local history of the sixteenth, seventeenth, and eighteenth centuries, handed down by local antiquaries for the public benefit. (4) The present owner of Smithells Hall at Bolton is known to have a mass of manuscripts relating to local history which are inaccessible. (5) The vicar of Oxton only lately discovered an old cupboard full of fifteenth century books and illuminated manuscripts hitherto unknown. There are many solicitors in the country who have in their possession, from time to time, old title deeds and other documents which, through the lapse of time and other circumstances, have ceased to be of any real value to their present owners, but which relate to persons and places of note in their own districts, and whose names have acquired a certain historical value. Were the owners of these documents properly approached,

many of them would be quite willing to hand them over to their local libraries, or would allow short particulars of them to be prepared and placed with the local collection. These would indicate to the future historian where such documents might be found. It would be of much service, in making a start in this direction, if members of the Society would bring the matter to the notice of their legal friends. The list of Codices Manuscripti in the catalogue of the Chetham College library supplies a sample of the suggested record. In the matter of portraits of local interest, it is interesting to note that the public libraries of Rochdale and Bury both held exhibitions of portraits in 1906 of former residents and persons connected with the public life of those towns. The number exhibited in Rochdale was three hundred and seventy-one, and in Bury three hundred and thirty-eight. The only portrait of the late John Just, of Bury, is in the hands of an old servant, to whom it was left at his death. Only this month Mr. Partington found that the Blackburn library did not possess a portrait of the late Joseph Fielden, who was M.P. for the borough and who sold the water supply to the town in 1848 for £4,000. Having bought a copy of this portrait several years ago in Southport, he had the pleasure of presentiug it to Fielden's native town.

Mr. Partington exhibited catalogues of the Jubilee Portrait Exhibition, held in the Art Gallery, Rochdale, in 1906, and a catalogue of an exhibition, held in the Art Gallery, Bury (1906-7), of portraits of former residents and persons connected with the public life of the town.

REPORT OF THE COUNCIL.

REPORT OF THE COUNCIL.

THE present Annual Report is the twenty-ninth which has been placed before the members of the Lancashire and Cheshire Antiquarian Society by their Council, and it is gratifying to record the fact that the roll of members continues to steadily increase, and also that the work and efficiency of the Society has been maintained as regards papers read, places of interest visited, the attendance of members at its meetings, and the value of the volume of *Transactions* for 1910 printed during the year.

At the usual eight meetings held during the winter months valuable papers have been given, as recorded in detail elsewhere, and in connection with them, or in addition thereto, short communications, and many interesting antiquities, relics, or curios have been brought for the entertainment and inspection of those members and their friends who have availed themselves of the privilege of meeting their fellow antiquaries in the ancient and quaintly furnished room in the Chetham Hospital Library.

The words "members and friends" are mentioned, because some of the more recent members appear to be unaware that according to rule 3 a member is empowered when general meetings are held to "introduce a visitor provided that the same person be not introduced to two ordinary or general meetings in the same year." This privilege is granted as a means of obtaining new members, and thus recuperating the strength of the membership which, as with other societies, is subject to diminution by death and other causes.

As regard archæological excavation in the two counties of Lancashire and Cheshire, the Council have only one instance

to place on record so far as this kind of work by members during the past year is concerned. In the early spring two members, Mr. Basil Pendleton, A.R.I.B.A., and the Hon. Secretary, were instrumental in bringing about the recovery by excavation of the major portion of the plan—hitherto unknown to archæologists—of the great church of the Cistercian Abbey of Vale Royal in Cheshire, which church, when its foundations had been carefully and personally measured by the two members named, was found to have been of considerably greater extent than that of Fountains Abbey, and, therefore, probably the largest Cistercian abbey church in the United Kingdom. It is to be hoped that in the coming year permission for further exploration may be granted, and the generosity of Mr. Robert Dempster, the lessee, may again be drawn upon, in order that additional information may be gained as to the disposition and extent of the conventual buildings connected with it, and research made as regards other matters relating to its domains and history; on the latter question, however, much light has been thrown by a translation of a copy of the Abbey Leger Book in the British Museum, which Mr. J. H. Cooke, of Winsford, has been instrumental in obtaining.

Though no actual spade-work of any moment has been undertaken during the past year at the Roman forts at Castleshaw, three members, Mr. S. Andrews, J.P., Major W. Lees, and Mr. F. A. Bruton, M.A., have issued their second interim report of work done there during the year 1908. It is highly desirable that further exploratory work may be undertaken, in order that more information may be obtained as to the character of the outer fort and its environs.

It was anticipated that further work might be done at the Warton caves by Mr. J. W. Jackson, F.G.S., who has already read two papers on the subject before the Society, and the Council voted the sum of £5 towards the excavation fund. It has, however, been found expedient for various reasons to postpone the work until the summer of 1912, when,

it is hoped, the funds obtainable will enable further important discoveries to be made. The site of the caves at Warton lies within the new sphere of influence in North Lancashire which your Council have arranged may be, if considered advisable, explored and worked in harmony with the Cumberland and Westmorland Antiquarian Society, but the records of the Warton cave explorations are intended to be continued in the *Transactions* of this Society.

No excavations are reported as having taken place at Ribchester during the past year, but a movement is in progress for the establishment of a museum there for the preservation of the Roman antiquities found on the site in previous years, and an appeal has been made for funds for this object and for further exploration in 1912, towards which the Society has undertaken to contribute a sum of money, and it is probable that Mr. T. May will again give his services in the supervision of the work.

In common with other archæological societies your Council has been communicated with by H.M. Board of Works in relation to the proper control, acquisition, or protection of the ancient monuments of the two counties. The papers relating to the matter have been placed in the capable hands of Messrs. W. Harrison and C. T. Tallent-Bateman, in order that careful consideration may be given to the questions, legal or otherwise, involved, and a suitable reply returned in due course.

At the Archæological Congress, held in London in July last, this Society was again represented in the person of Mr. Alexander Brooke, who has on several occasions acted as delegate, and he has again been good enough to draw up a report of the matters brought before the congress, for which service the cordial thanks of the Society are due to Mr. Brooke.

In the endeavour to assist in the formation of a comprehensive and instructive library in the large new building of the Y.M.C.A. in Manchester the Council have contributed twenty back volumes of the Society's *Transactions*, which have been gratefully acknowledged.

The papers read during the year are of a varied nature, and include subjects relating to Prehistory, Mediæval Antiquities, Architecture, Biography, Genealogy, and Topography; short notes have also been given on other topics. During the past summer visits have been made to places of historic interest, details of which are given elsewhere.

Mr. T. Cann Hughes, in a letter dated 24th January, 1912, reports as follows: "In September, 1910, the Society did me the honour to elect me as a trustee under the Garstang Town Trust Scheme. I have attended four meetings and helped the trust in several ways. We have had under discussion (*inter alia*) the following matters of antiquarian interest, in which (as your representative) I have been able to render some service to the trust: (1) Repairs to the box in which the ancient charter is kept; (2) place of safety for the old stocks, halberds, measures, &c.; (3) provision of a fireproof safe for the records, minutes, &c. I shall hope to offer next session a paper on the records and insignia of the town trust."

MEMBERS.—As regards membership there is again a small increase in numbers to record in excess of the usual losses by death or other causes. During the year twenty-one new ordinary members have been elected, as against nineteen in 1910.

	1911.	1910.
Ordinary Members	297	288
Life Members	33	33
Honorary Members	5	6
	335	327

showing a net increase of eight members for the year. The names of the twenty-one new ordinary members elected during the year are:—

1911.		
February 10th ...	Miss E. M. Ashworth ...	Bolton.
,, ...	Mr. Bellyse	Nantwich.
,, ...	Mr. W. R. Rylands	Worsley.
September 22nd...	Mrs. A. Barningham ...	Altrincham.
,, ...	Mr. R. D. Briercliffe ...	Worsley.

1911.		
September 22nd...	Mr. R. Lawrence	Manchester.
,, ...	Mrs. S. Yates	Farnworth.
,, ...	Mr. H. W. Yates	Farnworth.
,, ...	Mr. H. Snape	Didsbury.
,, ...	Mrs. M. A. Fairhurst ...	Altrincham.
October 13th ...	Mr. J. B. Pettigrew	Bramhall.
,, ...	Mrs. Coun. Jane Redford .	Chorlton.
November 11th ...	Mr. J. Dearden	Bolton.
December 8th ...	Mr. R. H. Pearson	Didsbury.
1912.		
January 12th ...	Major W. Lees	Oldham.
,, ...	Mr. C. J. Lomax	Manchester.
,, ...	Mr. Walton Bury	Manchester.
,, ...	Mr. Wilkinson Parker ...	Todmorden.
,, ...	Mr. Newton Harding ...	Chicago, U.S.A.
January 28th ...	Mr. Hy. Broxap, M.A. ...	Manchester.
,, ...	Rev. T. E. Chapman, M.A., LL.D.	Bolton.

WINTER MEETINGS.—

1911.

Jan. 27.—On Food Riots in Manchester and the Hatfield Family. By Mr. Francis Nicholson, F.Z.S.

,, 27.—On Local Allusions in the Gipps-Owen Controversy. By Mr. Ernest Axon.

Feb. 10.—The Bleasdale Timber Circle. Some suggestions as to its purpose. (With Lantern Illustrations.) By Rev. S. E. Collinson.

Mar. 10.—Some Lancashire Church Plate. By Mr. T. Stanley Ball.

April 7.—Notes on Cartmel Fell Chapel. By Mr. F. H. Cheetham (vice Canon T. J. Cooper, deceased).

,, 7.—On the Architecture of Martin Hall, Burscough. By Mr. F. H. Cheetham.

Oct. 13.—The Swastika: Its Origin, History, and Distribution. By Dr. T. Carr.

Nov. 10.—The Christmas Lights at Manchester Cathedral. By Rev. H. A. Hudson, M.A.

,, 10.—The Two Alexander Greenes, of Manchester and Liverpool. By Mr. Ernest Axon.

Dec. 8.—The Royal Shrine at Westminster—As it may have been in the Fourteenth Century; and some suggestions for the use of colour in churches of the present day. By Mr. J. Harold Gibbons, A.R.I.B.A.

1912.

Jan. 12.—Thomas Deacon—additional information concerning the greatest of sinners and most unworthy of primitive bishops. By Mr. Henry Broxap.

,, 12.—Notes on some Illuminated MSS. By Mr. Albert Nicholson.

,, 26.—Annual Meeting.

EXHIBITS.—Many members have again brought to the winter meetings objects of antiquarian interest, details of which are recorded in the Proceedings of the Society, the names of the exhibitors being :—

1911.

Feb. 10.—Messrs. J. H. Abbott and T. May.

Mar. 10.—Mr. C. T. Tallent-Bateman, Colonel French, Mr. W. Charlton, Dr. Axon, Messrs. N. Heywood, J. W. Jackson, and T. S. Ball.

April 7.—Messrs. W. Long, J. H. Abbott, W. Charlton, and Hon. Secretary.

Oct. 13.—Mr. W. Harrison, Dr. Bowman, and Hon. Secretary.

Nov. 10,—Messrs. A. Nicholson, C. E. Higson, Miss Law, and Hon. Secretary.

Dec. 8.—Messrs. W. Bowden, C. W. Sutton, Dr. Axon, Rev. H. A. Hudson, and Miss G. Hewitt.

1912.

Jan. 12.—Messrs. W. Charlton, W. Harrison, A. A. Brickhill, W. H. Gill, Miss G. Hewitt, and Hon. Secretary.

PRESENTATIONS.—Messrs. C. T. Tallent-Bateman and T. S. Ball have very kindly presented for insertion in the Society's collection engravings and documents, details of which are given elsewhere.

SUMMER MEETINGS.—The arrangements made for summer excursions were all satisfactorily carried out with the exception of the visit to Crewe Hall, which was postponed owing to the illness of Lord Crewe. The weather was again favourable for the meetings, except for a short shower at Malpas, which caused very little inconvenience. The attendance of members was about the usual average.

1911.

May 13.—Whitchurch and Malpas. Leader: Mr. W. Harrison.

,, 24.—Wardley and Worsley. Leader: The Hon. Secretary.

June 7-10.—Oxford and Windsor.

,, 14.—The Old Parsonage, Didsbury. The President (Alderman Fletcher Moss, J.P.), "At Home," 4 p.m. to 8 p.m.

July 8.—York. Leader: Mr. G. Pearson.

,, 22.—Lyme Hall. Leader: The Hon. Secretary.

Aug. 19.—Chapel-en-le-Frith. Leader: Mr. C. T. Tallent-Bateman.

Particulars of these meetings will be found in the Proceedings of the Society.

EXCHANGES.—The *Transactions* of the Society continue to be exchanged with those of:—

The Cambridge Antiquarian Society.
The Cumberland and Westmorland Society. (Deposited in the Free Reference Library.)
The North Staffordshire Field Club. (Deposited in the Free Reference Library.)
The Manchester Field Naturalists' Society.
The Archæological Journal.
The Royal Society of Arts, Stockholm. (Deposited in the Free Reference Library.)
The Smithsonian Institute, Washington, U.S.A.
The East Riding (Yorkshire) Antiquarian Society.

The *Transactions* for the year 1910, vol. xxviii., have been printed and issued to those members whose subscriptions for that year are not in arrear.

OBITUARY.—*James Augustus Atkinson*, M.A., D.C.L., honorary canon of Manchester, who died November 18th, 1911, aged eighty, originally joined the Society in 1885, but retired on removing from Lancashire in 1896. He rejoined in July, 1908, when he had settled again in Manchester. He was born at Boulogne, March 3rd, 1831, the son of James Atkinson, a distinguished Persian scholar. He matriculated at Exeter College, Oxford, in June, 1850, and took his arts degree and was ordained in 1853. He came to Lancashire in 1858 to take the perpetual curacy of Hollinwood. From 1861 to 1887 he was rector of St. John's, Longsight, and from 1887 to 1896 vicar of Bolton. During the four following years he held the vicarage of Gedney, Lincolnshire, and from 1900 to 1907 was vicar of the famous and beautiful church of St. Michael, Coventry. He then retired from work as a parochial clergyman and decided to pass the remainder of his days in the neighbourhood of Manchester. At first he took a house at Ashton-on-Mersey, near the residence of his son, Canon C. Chetwynd Atkinson, but before long removed to Manchester. He could not continue idle, and speedily engaged in voluntary work at the Cathedral and elsewhere. He also

took up the editorship of a collection of "Cheshire Civil War Tracts," which was issued to the members of the Chetham Society. Of the council of that society he was a member, and among its former publications are two volumes edited by him. They are Sir Stephen Glynne's *Notes on the Churches of Lancashire and Cheshire.* The work on these volumes led him to visit all the old churches of the two counties and to make valuable additions to Glynne's notes. While at Bolton he wrote a life of his well-known predecessor Canon Slade. He also brought out new editions of his father's oriental translations, besides other works. In 1855 he married the Hon. Charlotte Adelaide Chetwynd, daughter of Viscount Chetwynd. By this marriage he had three children, two sons and a daughter, both the former being in the Church. One of the sons, the Rev. Christie Chetwynd Atkinson, D.D., rector of Ashton-on-Mersey, died only two days after his father. Canon Atkinson was interred at St. Margaret's, Hollinwood.

Richard Gill, who died on July 26th, 1911, at the age of seventy-seven, had been a member of the Society since March, 1883, and had printed all our annual volumes from the second of the series in 1884. It is but due to Mr. Gill, who was one of the most careful and tasteful of the members of his craft in Manchester, to state that he took much more than a commercial interest in his work, and that the editor has on many occasions been indebted to him for useful suggestions. The tedious task of compiling the general indexes in volumes x. and xx. was voluntarily undertaken and carried out by him. He was also an occasional contributor to our proceedings; and among his other publications were histories of Gravel Lane Chapel, Salford, and Union Street Wesleyan Chapel, Accrington. Mr. Gill was born on May 29th, 1834, at Accrington, his father being a schoolmaster in that town. After serving his apprenticeship to his elder brother as a printer, he in 1855 entered the service of Messrs. Alexander Ireland & Co., proprietors of the *Manchester Examiner and Times*, and was eventually appointed manager of

the general printing department. When his old firm was dissolved, about 1892, he set up in business on his own account in Tib Lane, keeping his old friends and acquiring new ones.

William Wright Kirkman, died May 29th, 1911, was one of our original members, joining on 21st March, 1883. He was admitted a solicitor in 1865, and was, at the time of his death, and for many years previously, a partner in the old firm of Taylor, Kirkman, & Co., Manchester. He was an able defender of the rights of the public against encroachment of ancient footpaths and roadways.

Ellis Lever, of Colwyn Bay, who died on May 2nd, 1911, at the age of seventy-eight, was a life member of the Society, which he joined in June, 1886. Born at Kearsley, near Bolton, in October, 1833, he was the youngest son of Mr. James Lever, a working collier. The father, on leaving the mine, removed to Denton, and entered into farming. His son took part in the work of the farm by day and devoted his evenings to the reading of books. Later Mr. Ellis Lever obtained a situation as traveller, and associated with the business was an agency for the sale of wire ropes for collieries from the Queen's Ferry Wire Ropery and Telegraph Cable Works, Flintshire. Eventually Mr. Lever established himself at Gorton as a manufacturer of colliery brattice cloth, and made the lighting and ventilation of mines a special study. Parks, public museums, and picture galleries had a special attraction for Mr. Lever. In the seventies he made an effort to induce the citizens to acquire the Manley Hall Estate, Whalley Range, as a public park, an effort which met with a large measure of support at the time. To Mr. Lever is due the credit of suggesting the Royal Jubilee Exhibition at Old Trafford in 1887, and some years later he published a pamphlet advocating the holding of another exhibition devoted to the arts and crafts. During the cotton famine in Lancashire he did a commendable service by finding employment for thousands of young women thrown out of employment. He was at one time a coal merchant on a large scale in Manchester.

Edward McKnight, borough librarian of Chorley, who died March 5th, 1911, at the early age of thirty-six, joined the Society in 1900, and on our visit to Chorley, July 11th, 1903, he acted as leader and read a paper on "Chorley Parish Church," which was afterwards printed as a pamphlet. He rendered excellent service to his profession as honorary secretary of the north-western branch of the Library Association, and was an active and successful supporter of the Workers' Educational Association.

Major Joseph Boothby Pownall, of Ashton-under-Lyne, died March 4th, 1911. He had been a member of the Society since 1903. He was born at Ashton on February 15th, 1864, the son of the late Councillor James Pownall, and was educated at the Parish Church Central School, at the Stamford Terrace Academy, under Mr. D. F. Howorth, and at Owens College. A man of brilliant parts, he became a prosperous solicitor, and entered largely into the public affairs of his native borough, in which he had great influence, and of which he was mayor from 1900 to 1903. His early death was universally regretted. Long obituary notices appeared in the *Ashton Reporter* and the *Ashton Herald* of March 11th, 1911.

Charles Roeder, who died on September 9th, 1911, became a member of the Society in February, 1887, and was elected an honorary member in 1904. He was born on July 22nd, 1848, at Gera, in Thuringia, Germany, and came to this country in 1869 as a clerk in a Manchester shipping house. The following notice was contributed by Mr. J. J. Phelps to the *City News* of September 16th, 1911: "He was by instinct an explorer into the *minutiæ* of nature and history, but his chief occupation was that of a Manchester business man engaged in continental trade with those countries, the languages of which were familiar to him. After business hours, however, his restless energy found vent in research work of various kinds. Geology, botany, conchology, philology, geography, and historical research, subjects into which

he entered with all the carefulness of a painstaking student, and some results of his labours may be seen in the collections of various museums and libraries, not only in Manchester, but elsewhere. He was keenly interested in the prehistoric archæology of this district, and his quick observation has been the means of obtaining many objects which otherwise might have remained unknown and their story untold. He has rescued perforated stone implements from street excavations, flint implements from the surrounding hills, and rough stone tools from the ancient mines at Alderley. Early settlements have not escaped his observation, and he has marked them down at Kersal, New Brighton, Eddisbury, and other sites, consequently our knowledge of local prehistoric life has been greatly extended. But his researches into local conditions in the past did not end here. The settlements of the Romans in the district had a peculiar fascination for him. He saw the effect that dominant conquest had in planting a civilised stronghold where now stands Manchester, one of the greatest cities in the world. It had, however, no classic records beyond that of its Latin name, and, except in one or two instances, objects relating to that period which had been discovered from time to time had been dispersed as mere curios and lost. Manchester, in this respect, had been peculiarly unfortunate, and Charles Roeder sought with keen eagerness to remedy the fault. For many years he patiently watched casual excavations and was quick to distinguish fragments of Roman pottery and other objects when flung out with earth and clay by the spade. These antiquities have now been acquired for the city by the "Old Manchester and Salford Committee," and may be seen in the Roeder collection at the old Manchester and Salford Exhibition at Queen's Park. His observations on local Roman matters are on record in the *Transactions* of the Lancashire and Cheshire Antiquarian Society, and are pioneer work in that direction. He contributed papers within the range and province of that Society on many subjects of varied interest, including

Prehistory, Roman Antiquities, Topography, Genealogy, Folk-lore, Manners and Customs, Dialect, and other matters worthy of record and preservation. His personality was as varied as his studies; he had that quick, nervous temperament which could not attain recreation in idleness and useless pleasure. A holiday meant a search for further information. The seashore was to him a page of the book of nature speaking of coast erosion or upheaval, changes in strata, and marine or other life. The country was again another page, telling him its story of botany, geology, and human conditions of life and history. All these nature pages came in for his careful observation and annotations, later on to be condensed into valuable notes for the benefit of others. Even during a long and painful illness he kept as much as possible in touch with his favourite pursuits, and was keenly interested in whatever study and research were bringing to light in various phases of life, until the spark of life in himself shone low, and ultimately flickered out. His quiet funeral was attended by a few friends who accompanied his devoted sister to the place where, at the crematorium, a few farewell words were said, as the casket containing his silent form slowly moved from sight amongst the palms, and to the sound of sweet music passed beyond the dark curtain."

John Rudd, of Didsbury, who died March 14th, 1911, had been a member since April, 1884.

William Shone, F.G.S., of Upton Place, Chester, died on the 17th April, 1911. He joined the Society in October, 1908. He was an earnest student of questions relating to early man, including those pertaining to geology and local geography, and was Kingsley Memorial Medalist of the Chester Society of Natural Science. He wrote an account of *Prehistoric Man in Cheshire*, intended for the Victoria History of that county, but, finding the scheme indefinitely postponed, he printed it himself for private circulation. He did not live to see the printed page, but, fortunately, he left the work complete, and his son saw to its distribution soon after his death. It is a

full and most valuable account of the prehistoric antiquities of the county and is abundantly illustrated.

George Pearson, died on January 26th, 1912, the very day of the annual meeting, when he was re-elected a member of the Council. He was in the seventy-seventh year of his age, and was a son of Benjamin Pearson, of Wilmslow, a member of the Society of Friends. With his brother Edward, who died on March 4th, 1912, aged seventy-five, he carried on business as a woollen manufacturer and merchant. He had been a valued member of the Manchester Literary Club and Manchester Geographical Society for many years, and joined our own Society at its formation in 1883. As a member of the Council, from 1886 to his death, he rendered efficient service in several directions, particularly as assistant editor of the *Transactions*, and he filled the office of President in 1905. He was a man of wide reading and sound judgment, and was highly esteemed by his fellow members. His remains were cremated at Manchester Crematorium, Chorlton-cum-Hardy.

ACKNOWLEDGEMENTS.—The cordial thanks of the Society are due to the President (Alderman Fletcher Moss) for his kindness in entertaining the members to tea on the occasion of the visit to his old home, The Old Parsonage, Didsbury, on June 14th. To the Rev. S. Dugdale, rector of Whitchurch, for his kindness in personally showing the interior of the church to members on May 13th, and to Mr. Rimmer for his guidance to Maiden Castle on the same occasion. To Captain Hart-Davis, agent to the Earl of Ellesmere, for his kindness and great assistance on May 24th, when a visit was paid to his residence, Wardley Hall, and to the subterranean canals at Worsley, also for his offer, which was gratefully accepted, to allow the earl's private barge to be used for the conveyance of the party along the course of the Bridgewater Canal from Worsley to Barton, the scene of Brindley's triumph in constructing the famous aqueduct. To Lord Newton, for his special permission to the members to pay a

private visit to Lyme Hall on July 22nd. To Mr. Bagshaw, of Ford Hall, for his kindness in personally describing and showing his collection of antiquities to the party when visiting Chapel-en-le-Frith, and also allowing them to visit the prehistoric stone circle on his estate on August 19th. To Mr. Francis Nicholson, F.Z.S., for the trouble and expense he incurred in preparing and presenting to the Society his paper on "The Food Riots in Manchester and the Hatfield Family" on January 27th. To the Rev. S. E. Collinson, for a like favour in reading and presenting his paper to the Society on the "Bleasdale Timber Circles" on February 10th. To Mr. F. H. Cheetham, for his papers and illustrations on "Cartmel Fell Chapel" and "Martin Hall, Burscough," given to the Society on April 7th. To Mr. Hy. Broxap, who, although not then a member, read and presented to the Society on January 12th, 1912, his interesting paper on "Thomas Deacon." To Mr. J. W. Jackson, for an exhibition on March 10th of his finds at Dog Holes, which were not available at the time he read his paper before the Society during the preceding Winter Session. The Council also gratefully acknowledge the kindness of the Feoffees of the Chetham Hospital and Mr. Walter Browne, the house governor, in allowing the Society to hold their meetings at the Hospital. They also express their thanks to Mr. C. W. Sutton, Editor, and Mr. G. Pearson, Assistant Editor of the *Transactions* of the Society; Mr. W. Harrison, Hon. Treasurer; Mr. J. J. Phelps, Hon. Secretary; and Messrs. Peel and Brickhill, Hon. Auditors.

Dr. TREASURER'S ACCOUNT FROM THE 24TH JANUARY, 1911, TO THE 24TH JANUARY, 1912. Cr.

	£	s.	d.
Balance from last year—Current Account	58	9	2
,, ,, Life Membership Account ...	34	13	0
Subscriptions, 270 at 10s. 6d.	141	15	0
Entrance Fees	8	18	6
Dividends on £200 Corporation Loan	6	11	10
Bank Interest	2	1	6
Sale of Two Volumes of *Transactions*	0	18	2
	£253	7	2

	£	s.	d.
Expenses at Winter Meetings	7	8	0
,, Summer Meetings	5	17	3
Postages: Hon. Secretary, Treasurer, and Editor ...	4	18	8
Clerical Help	8	8	0
Bank Commission and Cheque Book	1	3	6
Fire Insurance	0	5	3
Printing and Stationery	8	4	3
Printing *Transactions*, Vol. XXVIII.	119	5	0
Preparation of Index to Vol. XXVIII.	2	2	0
Despatch and carriage of volumes	5	3	9
Grant towards Exploration at Warton	5	0	0
Cost of removing books, &c., from Reference Library	0	4	6
Balance—Current Account	50	14	0
,, Life Membership Account	34	13	0
	£253	7	2

WM. HARRISON, *Treasurer.*

ASSETS, January 24th, 1912.

	£	s.	d.
Balance on Current Account, as above	£50	14	0
Balance on Life Membership Account	34	13	0
Manchester Corporation Mortgage	200	0	0
Volumes of *Transactions* and other books, valued at ...	50	0	0

Audited and found correct, 24th January, 1912.

R. PEEL,
ARTHUR A. BRICKHILL, } *Auditors.*

APPENDIX TO REPORT.

ANCIENT MONUMENTS.

In compliance with the request of H.M. Office of Works the following list of monuments in the two counties, suggested as suitable to be handed over to the custody of the Office of Works under the Ancient Monuments Acts, was drawn up by Mr. William Harrison, by whom a reply has been received, asking him to "convey the most cordial thanks of the Board to the Council of the Lancashire and Cheshire Antiquarian Society for the trouble they have taken in compiling this most interesting list, which will be found of great value to this department."

List of Monuments in Lancashire and Cheshire suggested to be handed over with the co-operation of their owners to the custody or guardianship of His Majesty's Office of Works under the Ancient Monuments Acts.

LANCASHIRE.

PREHISTORIC MONUMENTS.

CIRCLES AND STANDING STONES.—Turton: Chetham's Close (two circles); Bleasdale, near Garstang; Birkrigg (Sunbrick); Knapperthaw; Bleaberry Haws; Hare Crags, Torver, near Coniston; Torver Beck; Bannishead Mire; Goathwaite Moor; The Kirk, Kirkby Moor.

EARTHWORKS.—Caster Cliff; Warton; Mellor, near Blackburn; Beadle Hill, Briercliffe, near Burnley; Twist Castle, Briercliffe, near Burnley; Ringstones, Worsthorne, near Burnley; Hawkshead Hall Park; Bleaberry Haws, Torver; Birkrigg (Appleby Slack); Urswick (Holme Bank); Bannis-

head Moor, Torver Beck; Stone Rings, Heathwaite Fell; Scrow Moss, Coniston; Seathwaite Stone Walls; Heathwaite Fell Settlement; Dunnerdale Fell; Urswick Stone Walls; High Haume, Ireleth.

HISTORIC MONUMENTS.

CASTLES.—Ruins of Piel Castle, near Barrow; ruins of Gleaston Castle; ruins of Greenhalgh Castle; ruins of Radcliffe Tower; Lancaster Castle; Clitheroe Castle; Wraysholme Tower; Ashton Hall, near Lancaster (the Peel Tower); Thurland Castle.

EARTHWORKS.—Arkholme; Melling; Gressingham, Hornby (Castle Stede); Halton (Castle Hill); Newton-in-Makerfield (Castle Hill); Penwortham (Castle Hill); Pennington, Ulverston (Castle Hill); Farleton, near Hornby; Thurland Castle; Aldingham Moat Hill; Burrow (Roman Camp, Overborough).

ECCLESIASTICAL BUILDINGS.—Ruins of Cockersand Abbey; ruins of Burscough Priory; ruins of Lydiate Chapel; ruins of Windleshaw Abbey; ruins of Furness Abbey; ruins of Whalley Abbey; Upholland Priory; Cartmell Priory; Denton Church (timber).

DOMESTIC BUILDINGS.—Lydiate Hall, ruins; Wycoller Hall, ruins.

SCULPTURED AND INSCRIBED STONES, &c.—Melling Cross; Hornby, Pyramidal Stone; Heysham Cross; Whalley Crosses (three); Winwick Cross; Halton Cross; Heysham, Hogback Stone; Mitton Cross; Bolton-le-Sands Cross; Burnley (Godley Lane) Cross; Foulridge Cross, near Colne; Stiperden Cross (Long Causeway); Great Stone, Stretford.

OTHER MONUMENTS.—Heysham, rock coffins; Blackstone Edge, pavement; Fragment of Roman Wall, Manchester; the old Hodder Bridge, near Stoneyhurst; Hanging Bridge, Manchester; Lion Bridge, Atherton.

CHESHIRE.

PREHISTORIC MONUMENTS.

CIRCLES, STANDING STONES, &c.—Bride Stones, near Congleton; Standing Stone, Clulow, east of the Cross.

EARTHWORKS.—Bucton Castle; Helsby Hill; Castle Hill Cob; Kelsborrow Castle, Kelsall; Glead Hill Cob; Eddisbury Hill; Maiden Castle, Bickerton; Clulow Cross, tumulus.

HISTORIC MONUMENTS.

CASTLES.—Ruins of Beeston Castle; ruins of Halton Castle; Doddington Hall.

EARTHWORKS.—Chorlton, near Malpas; Astbury; Shocklach Castle; Malpas (Castle Hill); Dodleston Castle; Aldford Castle; Coddington; Eccleston; Crow Holt Wood, Bramhall; Toot Hill, Forest Chapel; Bartomley, near Wincle; Frodsham; near Bradley Mill; Roman Camp, Kinderton.

ECCLESIASTICAL BUILDINGS.—Prestbury (Norman) Chapel; Birkenhead Priory, ruins; Warburton Old Church (timber); Nether Peover Church (timber); Siddington Church (timber); High Leigh, Old Chapel; Marton Church (timber); Vale Royal Abbey (fragments); Stanlaw Abbey (fragments).

DOMESTIC BUILDINGS.—Harden Hall, ruins.

SCULPTURED AND INSCRIBED STONES, &c.—Prestbury Cross, in churchyard; Sandbach Crosses; Bow Stones, near Disley; Robin Hood's Picking Rods; Macclesfield Park; Lyme Hall (two); Clulow.

TOWN WALLS AND GATES.—Chester.

OTHER MONUMENTS.—Cluster of hut circles, Clulow; Lymm Market Cross; bridge, Peel Hall, Etchells (fourteenth or fifteenth century).

LIST OF MEMBERS.

(Revised to October, 1912.)

The * denotes a Life Member.
The † denotes an Honorary Member.

Date of Election.	
November 3rd, 1899	Abbott, James Henry, Heaton Mersey, near Manchester
December 7th, 1888	Abraham, Miss E. C., Grassendale Park, near Liverpool
September 26th, 1902	Ainscough, Jas., J.P., Crawford House, Wigan
January 27th, 1905	Albrecht, Rupert, 2, Seedley Terrace, Pendleton, Manchester
April 7th, 1899	Alderson, Rev. H. E., Hope Vicarage, Eccles Old Road, Manchester
March 8th, 1901	Allott, Henry Newmarch, 83, Cromwell Road, Stretford
June 11th, 1886	Andrew, J. D., Sunnyside, Gatley Road, Cheadle
July 25th, 1885	Andrew, Col. James, J.P., Lynwood, Westminster Road, Eccles
February 10th, 1905	Andrew, Llewelyn, 13, Woodlands Road, Cheetham Hill, Manchester
September 4th, 1883	Andrew, Samuel, J.P., St. John's Terrace, Hey Lees, Oldham
January 9th, 1903	Armstrong, Frank, 78, Deansgate, Manchester
October 8th, 1886	Arning, C. H., West View, Victoria Park, Manchester
August 12th, 1901	Ashton, Thos., Moorland House, Huddersfield Road, Stalybridge
January 29th, 1904	Ashworth, Mrs. A. M., Kenwyn, Sharples Park, Bolton
February 10th, 1911	Ashworth, Miss E., Kenwyn, Sharples Park, Bolton
December 4th, 1885	Ashworth, Joseph, Albion Place, Walmersley Road, Bury
December 10th, 1909	Atherton, Stanley, 13, Mawdsley Street, Bolton
November 5th, 1886	Attkins, Edgar, 69, Burton Road, Withington, Manchester
September 4th, 1883	*Avebury, Lord, F.S.A., 15, Lombard Street, London
October 12th, 1888	Axon, Ernest, Rowan, Romiley, near Stockport
March 21st, 1883	Axon, W. E. A., LL.D., M.R.S.L., 42, Richmond Grove, Manchester

March 21st, 1883	*Bailey, Sir W. H., Sale Hall, Cheshire
December 10th, 1909	Ball, Stanley, 52, Tregunter Road, South Kensington, London, S.W.
February 7th, 1890	Barber, Robert, Elmwood, Whaley Bridge, Stockport
June 13th, 1885	Barlow, Miss Annie E. F., Greenthorne, Edgeworth, Bolton
January 11th, 1884	Barlow, John Robert, J.P., Greenthorne, Edgeworth, Bolton
November 12th, 1909	Barnes, N. M., 91, Castle Street, Haulgh, Bolton
September 22nd, 1911	Barningham, Mrs. A., Beech Mount, Bowdon Road, Altrincham
August 11th, 1900	Barrow-in-Furness Free Library (C. W. Gabbatt, librarian)
March 21st, 1883	Bateman, C. T. Tallent-, 40, Brazennose Street, Manchester
July 30th, 1885	Bayley, Charles W., 16, Cambridge Road, Southport
August 11th, 1900	Bayley, William, Craybrow, Lymm
September 22nd, 1899	Beardwell, Arthur, 46, Slade Grove, Rusholme, Manchester
December 1st, 1893	Beaumont, James W., F.R.I.B.A., Fulshaw, Wilmslow
March 2nd, 1900	Behrens, Harold L., Swettenham Hall, Congleton, Cheshire
February 10th, 1911	Bellyse, E. R., Oakfield, Stapeley, Nantwich
January 12th, 1912	Berry, C. F. Walton, Heald House, Rusholme.
April 12th, 1901	Bickersteth, Robert, Downgate House, Wadhurst, Sussex
November 3rd, 1899	Birkenhead Public Library (John Shepherd, librarian)
January 13th, 1911	Birley, Colonel H. A., Woodside, Knutsford
January 8th, 1904	Blackburn Free Library (R. Ashton, librarian)
January 19th, 1900	Bleackley, Frederick Brewer, 716, Chester Road, Stretford
January 11th, 1900	Bloxsom, M., 4, Lansdown Road, Crumpsall, Manchester
December 14th, 1900	Boddington, Rev. E., M.A., Greatham, Stockton-on-Tees
April 7th, 1899	Bodleian Library, Oxford (The Bodley, librarian)
April 7th, 1899	Bolton Public Library (A. Sparke, librarian)
July 31st, 1886	Booth, James, Balholme, Wilmslow Road, Didsbury
September 4th, 1883	Bowden, William, Clontarf, Victoria Road, Grappenhall, near Warrington
January 14th, 1898	Bowman, Dr. George, Monifieth, Old Trafford, Manchester
September 24th, 1897	Bradbury, John H., 6, Bowker's Road, Bolton
April 7th, 1899	Bradford Free Public Library (Butler Wood, librarian)

November 13th, 1908	Brickhill, A. A., 12, Ashfield Road, Cheadle
September 22nd, 1911	Briercliffe, Robert Dyson, Sunnyside, Broad Oak Road, Worsley, near Manchester
April 12th, 1901	Briercliffe, Thomas Henry, Wheatfield, Bolton
November 5th, 1897	Brierley, Henry, B.A., 26, Swinley Road, Wigan
November 8th, 1907	Briggs, William, The Vale, Lancaster
	British Museum, London
February 5th, 1897	Brockbank, F. W., 2, Fold Street, Bolton
May 7th, 1885	*Brockholes, W. Fitzherbert, J.P., Claughton Hall, Claughton-on-Brock, Garstang
October 7th, 1887	Brooke, Alexander, 34, Craven Hill Gardens, Bayswater, London, W.
April 8th, 1899	Brooks, Captain S. H., J.P., Slade House, Levenshulme, Manchester
June 20th, 1904	Brown, Fred, Park Mount, Cowley Hill Lane, St. Helens
July 14th, 1900	Brown, Joseph, J.P., Lancaster House, Upper Dicconson Street, Wigan
October 10th, 1890	†Browne, Walter T., Aston House, Prestwich Park South, Manchester
January 26th, 1912	Broxap, Henry, M.A., 367, The Cliffe, Higher Broughton, Manchester
November 9th, 1907	Bruton, F. A., M.A., 2, Clyde Road, Disbury, Manchester
November 26th, 1889	Burgess, John, Shaftesbury House, Cheadle Hulme, Cheshire
December 10th, 1909	Burrows, Professor R. M., M.A., Hill View, Victoria Park, Manchester
October 9th, 1903	Bury Public Library (H. Townend, librarian)
December 2nd, 1887	*Butcher, S. F., Bury
March 3rd, 1899	Butterworth, Walter, J.P., Lea Hurst, St. Margaret's Road, Bowdon
March 13th, 1903	Canning, Wm., 20, Cross Street, Manchester
March 21st, 1883	Carington, H. H. Smith-, J.P., Grangethorpe, Rusholme, Manchester
February 10th, 1904	Carr, Thomas, M.D., 9, Carlton Terrace, Blackpool
December 10th, 1904	Casartelli, Right Rev. L. C., Bishop of Salford, St. Bede's, Manchester
January 26th, 1912	Chapman, Canon T. E., M.A., B.D., The Vicarage, Bolton
January 29th, 1904	Charlton, Wm., J.P., Burnage House, Levenshulme, Manchester
October 8th, 1886	*Chesson, Rev. Wm. H., 10, Aberlimno Terrace, Dundee, N.B.
April 6th, 1900	Chorley Free Library (The librarian)
January 13th, 1893	Chorlton, Jno. Clayton, The Priory, Didsbury, Manchester

March 21st, 1883	Churchill, W. S., 102, Birch Lane, Longsight, Manchester
May 8th, 1896	Clayton, Robert H., B.Sc., 1, Parkfield Road, Didsbury, Manchester
May 26th, 1910	Cockin, Rev. G. S., M.A., F.R.G.S., LL.D., St. Catherine's Rectory, Heywood Street, Cheetham, Manchester
February 8th, 1907	Cocks, James, Dungowan, Bredbury, near Stockport
April 8th, 1904	Coleman, W. H., 3, Redclyffe Road, Withington, Manchester
February 7th, 1896	Collier, Rev. E. C., M.A., St. Peter's Vicarage, Birkdale, Southport
December 3rd, 1886	*Collier, Edward, Glen Esk, Carlton Road, Whalley Range, Manchester
January 11th, 1884	Collman, Charles, Holmside, St. Margaret's Road, Altrincham
January 11th, 1895	Columbia Institute, New York
April 15th, 1910	Cooke, Jno. W., 22, Belfield Road, Didsbury
October 14th, 1910	Copinger, H. B., 18, Tib Lane, Cross Street, Manchester
March 21st, 1883	†Crawford, The Right Hon. the Earl of, Haigh Hall, Wigan
February 12th, 1909	Credland, W. R., Reference Library, Piccadilly, Manchester
March 21st, 1883	Creeke, Major A. B., Barcroft Hall, near Burnley
March 21st, 1883	Crofton, H. T., 36, Brazennose Street, Manchester
October 8th, 1886	*Crompton, Rev. Alfred, M.A., Hinderwell, R.S.O., Yorkshire
November 11th, 1910	Crowther, Miss, The Hawthorns, 10, Sandiway Place, Altrincham
October 7th, 1887	Curnick, H. D., Netherley, Langham Road, Bowdon
February 8th, 1908	Davies, J. H., Moseley Hall, Cheadle, Cheshire
March 2nd, 1900	Davies, Samuel, M.S.A., Alvanley House, Frodsham
March 21st, 1883	Dawkins, Professor William Boyd, D.Sc., F.R.S., F.S.A., Fallowfield House, Fallowfield, Manchester
March 21st, 1883	Dawkins, Mrs., Fallowfield House, Fallowfield, Manchester
November 2nd, 1883	Dearden, J. Griffith, F.S.A., Walcot Hill, Stamford, Lincs.
November 1st, 1911	Dearden, Joseph, Holly Bank, Bromley Cross, Bolton
November 11th, 1910	Derby, The Right Hon. the Earl of, Knowsley, Prescot, Lancashire

April 17th, 1903	Dickson, E. H. L., 44, Bolton Road, Pendleton, Manchester
October 8th, 1898	Dodd, John, Werneth Road, Oldham
November 8th, 1907	Doggett, Captain Arthur, 197, Ewell Road, Surbiton, Surrey
June 6th, 1904	Duncalf, Frank M., West Park Road, Macclesfield
February 8th, 1907	Dykes, Fred. Chas., The Poplars, Burlington Road, Altrincham
March 12th, 1909	Eccles Free Library (C. J. Mellor, librarian)
November 3rd, 1893	Edelston, John A., Heathercliffe, Frodsham, Cheshire
April 12th, 1901	Edwards, Francis, Leyland Road, Southport
November 11th, 1910	*Egerton of Tatton, The Right Hon. Lord, Tatton Park, Knutsford
February 8th, 1907	Ellis, William, 5, Daisy Avenue, Longsight, Manchester
September 21st, 1909	Elsee, Rev. H. J., M.A., St. George's Vicarage, Chorley Old Road, Bolton
September 22nd, 1899	Elton, Thomas, Edenfield, near Bury
June 11th, 1886	*Ermen, Henry E., Rose Bank, Bolton Road, Pendleton, Manchester
March 21st, 1883	Esdaile, George, C.E., 14, Argyle Avenue, Victoria Park, Manchester
September 22nd, 1911	Fairhurst, Mrs. M. A., Groby Lawn, Groby Road, Altrincham
May 4th, 1883	Faithwaite, J. R., Hollybrook Road, Birkdale, Southport
October 14th, 1910	Farmer, H. Q., Millbrook Vicarage, Stalybridge
January 26th, 1906	Farrer, Arthur, 224, Birch Lane, Dukinfield
January 29th, 1885	Farrer, William, D.Lit., Hall Garth, Carnforth
October 11th, 1896	*Fearnhead, Joseph, 13, Grafton Street, Bolton
June 20th, 1904	Firth, Daniel, Hall Green, Dukinfield
March 21st, 1883	Fishwick, Lieut.-Col. Henry, F.S.A., The Heights, Rochdale
July 19th, 1898	Folkard, H. T., F.S.A., Free Public Library, Wigan
February 6th, 1885	French, Colonel Gilbert J., V.D., Thornydikes, Astley Bridge, Bolton
June 13th, 1885	French, Mrs., Thornydikes, Astley Bridge, Bolton
December 7th, 1886	*Frost, Robert, B.Sc., 55, Kensington Court, London, W.
March 6th, 1896	Gandy, Barton, Stevens Street, Alderley
March 13th, 1908	Gibbons, J. Harold, A.R.I.B.A., 4, St. Mary's Parsonage, Manchester
October 11th, 1912	Gill, William Hutchinson, 12, Tib Lane, Cross Street, Manchester
April 12th, 1907	Gillett, Reginald, 10, Central Beach, Lytham

December 2nd, 1887	Gillibrand, W., M.R.C.S., Ellerwood, Bowness, Windermere
May 4th, 1883	Goodyear, Charles, 39, Lincroft Street, Moss Side, Manchester
March 10th, 1905	Graves, T. H., Glen More, Wilmslow
June 20th, 1904	Green, J. A., Moss Side Library, Manchester
September 18th, 1885	Greenough, Richard, J.P., The Dingle, Leigh
June 11th, 1886	Güterbock, Alfred, Newington, Bowdon
November 7th, 1884	Hall, James, Edale, Broad Road, Sale
October 10th, 1890	Hall, Oscar S., 1, Tenterden Street, Bury
January 27th, 1899	Halliwell, Charles, Hebden Cottage, Wesley Street, Royton, near Oldham
March 4th, 1898	Hamnett, Robert, 24, Norfolk Street, Glossop
March 13th, 1908	Hancock, Percy, 29, King Street, Manchester
September 2nd, 1889	Harker, Robert B., 2, Berkley Avenue, Victoria Park, Manchester
February 6th, 1885	Harrison, William, 28, Booth Street, Manchester
January 29th, 1909	Harvard University, Cambridge, Mass., U.S.A. (W. C. Lane, librarian)
June 13th, 1885	Heape, Charles, Hartley, High Lane, near Stockport
December 7th, 1883	Heape, Joseph R., Hartley, High Lane, near Stockport
March 2nd, 1900	Heape, Richard, Healey Hall, Rochdale
October 7th, 1892	Henderson, George, 18, Nelson Square, Bolton
September 4th, 1883	Hewitson, Anthony, Queen's Road, Fulwood, Preston
April 12th, 1907	Hewitt, Miss Gertrude, 167, High Street, Chorlton-on-Medlock, Manchester
March 21st, 1883	Heywood, Nathan, 3, Mount Street, Manchester
May, 1902	Heywood, Thomas, 23, Queen Street, Oldham
April 10th, 1908	Higson, Charles E., Leesfield, Lees, Oldham
March 3rd, 1899	Hindley, Charles E., 7, The Polygon, Eccles
October 8th, 1886	*Holden, Arthur T., Sharples Hall, Bolton
April 7th, 1899	Holt, Oliver S., Great Central Station, Marylebone, London
December 7th, 1888	Hornby, Miss Clara, Waterside, Castleton, *viâ* Sheffield
January 11th, 1884	*Houldsworth, Sir W. H., Bart, 35, Grosvenor Place, London, S.W.
March 7th, 1884	Howorth, Daniel F., 24, Villiers Street, Ashton-under-Lyne
March 21st, 1883	†Howorth, Sir Henry H., F.R.S., F.S.A., 30, Collingham Place, Cromwell Road, London, S.W.
February 1st, 1895	Hudson, Rev. H. A., M.A., Holy Trinity Rectory, 445, Stretford Road, Manchester

March 4th, 1887	*Hughes, T. Cann, M.A., F.S.A., 78, Church Street, Lancaster
February 9th, 1906	Hyde, Hon. John, F.R.G.S., F.S.S., F.S.A. (Scot.), Lanier Heights, Washington, D.C.
September, 1904	Illingworth, Walter, The Woodlands, Blackburn
September 2nd, 1899	John Rylands Library, Manchester (Henry Guppy, M.A., librarian)
January 10th, 1902	Johnson, Miss Alice, 12, Castle Park, Lancaster
April 20th, 1907	Johnson, Richard, 291, Park Road, Oldham
September 22nd, 1899	Kay, Samuel, J.P., Charlestown House, Davenport, Stockport
June 11th, 1886	*Kay, Thomas, J.P., Moorfield, Stockport
December 1st, 1899	*Kenyon, The Right Hon. Lord, Gredington, Whitchurch
October 8th, 1909	Kershaw, Mrs. E. N., Starrcliffe House, Great Lever, Bolton
January 14th, 1910	Kershaw, F., Starrcliffe House, Great Lever, Bolton
October 10th, 1890	*Kirkham, William H., Prideaux Road, Eastbourne
February 9th, 1912	Knott, Miss Eliza, Willow Bank, Astley Bridge, Bolton
January 26th, 1904	Knott, J. R., 103, Union Street, Oldham
November 13th, 1903	*Knowles, Sir Lees, Bart., Westwood, Pendlebury, Manchester
April 7th, 1899	Lancaster Public Library (J. M. Dowbiggin, librarian)
October 12th, 1888	Larmuth, George H., F.S.I., The Grange, Handforth
September 24th, 1897	Larmuth, G. Harold, Enderley, Bramhall
January 27th, 1899	Law, Miss A. E., LL.A., Roslin, Manor Avenue, Urmston, Manchester
September 22nd, 1911	Lawrence, Robert, 8, Camp Street, Lr. Broughton, Manchester
July 18th, 1885	*Lawton, Mrs., The Sycamores, Colwyn Bay
March 21st, 1883	Leech, Mrs., Elm House, Whalley Range, Manchester
December 8th, 1883	Leech, Miss M. L., Overdale, Manchester Road, Altrincham
October 16th, 1906	Leeds Free Library (T. W. Hand, librarian)
January 12th, 1912	Lees, Major W., 69a, Market Street, Manchester
November 7th, 1884	Liverpool Public Free Library (George T. Shaw, librarian)
January 12th, 1912	Lomax, C. J., 37, Cross Street, Manchester
December 13th, 1901	Long, William, Hawthorn Park, Wilmslow

November 8th, 1907	MacCormick, Rev. F., F.S.A. (Scot.), Wrockwardine Wood Rectory, Wellington, Salop
September 21st, 1909	Mc.Lean, John, 71, Victoria Road, Horwich
March 13th, 1903	Maclure, Alan F., 36, Brazennose Street, Manchester
January 9th, 1903	Madeley, Charles, The Museum, Warrington
August 15th, 1885	*Makinson, W. G., The Florida, Ashton-on-Ribble
April 25th, 1910	Manchester University Library, Oxford Road, Manchester (Charles W. E. Leigh, librarian)
March 21st, 1883	March, H. Colley, M.D., F.S.A., Nethergrove, Portesham, Dorchester
October 9th, 1903	Martin, Dr. Richard J., Buckley House, Atherton
November 5th, 1886	Massey, Arthur W., 21, Wood Road, Whalley Range, Manchester
January 9th, 1903	May, Thomas, F.S.A. (Scot.), Lonmay, Lower Walton, Warrington
March 10th, 1905	Maybury, John Henry, F.M.S.A., 25, Booth Street, Manchester
June 6th, 1910	Mayoh, John, Bridgman Bank, Great Lever, Bolton
September 21st, 1909	Mellor, Harold P., Delamere, Bramhall Lane, Bramhall, Cheshire
April 12th, 1901	Miller, Dr. A. K., Holmfield, Darley Avenue, West Didsbury, Manchester
March 21st, 1883	Milner, George, M.A., J.P., Elmscot, Timperley
March 21st, 1883	Moorhouse, Frederick, Westfield, Bramhall, Stockport
December 14th, 1900	Morris, Wilmot Banks, 17, Acresfield, Bolton
January 8th, 1892	Moss, Fletcher, J.P., Old Parsonage, Didsbury, Manchester
November 3rd, 1899	Moss, William J., 12, Kingston Road, Didsbury, Manchester
October 9th, 1903	Mountain, A. H., The Poplars, Redcliffe Road, Barton-on-Irwell
January 27th, 1892	Neal, Thomas Dale, The Beeches, Wilmslow
October 7th, 1887	*Neville, Charles, Bramhall Hall, Stockport
September 20th, 1910	New England Historic and Genealogical Society, Somerset Street, Boston, U.S.A.
January 14th, 1898	New York Public Library
March 21st, 1883	Newton, Miss, Holly House, Flixton, Manchester
June 26th, 1883	Newton, Major C. E., M.Inst.C.E., Watling Gate, Timperley, Altrincham
September 21st, 1909	Nichol, Wm., 151, Hamilton Road, Longsight, Manchester
September 4th, 1883	Nicholson, Albert, Portinscale, Hale, Bowdon
June 20th, 1904	Nickson, Henry, Redcroft, Lytham
August, 1899	Nuttall, J. R., 13, Thornfield, Lancaster

October 8th, 1886	Oldham Free Library (W. H. Berry, librarian)
October 11th, 1895	Ormerod, Benjamin, Sandywood, Pendlebury, Manchester
January 31st, 1889	Ormerod, J. P., Lime Tree House, Castleton, near Manchester
April 2nd, 1886	*Owen, Major-General C. H., R.A., Hanley, Camberley, Surrey
July 4th, 1908	Parker, Colonel Jno., Browsholme Hall, near Clitheroe
January 11th, 1895	Parker, John, Springfield Lane Oil Works, Salford
January 12th, 1912	Parker, Wilkinson, Portsmouth House, Todmorden
April 12th, 1901	Partington, S. W., 21, Belle Vue Terrace, Bury
March 21st, 1883	Pearson, George, Marsden Square, Manchester
September 26th, 1889	Pearson, Joseph, Broughton View, Leaf Square, Pendleton, Salford
January 27th, 1892	Pearson, Mrs., Broughton View, Leaf Square, Pendleton, Salford
December 8th, 1911	Pearson, Reginald H., 19, Moorland Rd., Didsbury
May 4th, 1883	Peel, Robert, Fair Oaks, Wilmslow
February 10th, 1905	Pendleton, Basil, 16, Brazennose Street, Manchester
October 13th, 1911	Pettigrew, J. B., Convamore, Bramhall
November 6th, 1896	*Phelps, J. J., 46, The Park, Eccles, Manchester
April 27th, 1904	Philips, Mrs. Herbert, Sutton Oaks, Macclesfield
June 20th, 1904	Plummer, Alderman Henry, J.P., Hazeldene, Fallowfield, Manchester
April 15th, 1910	Porter, Sir Alexander, J.P., Norwood, Myrtle Grove, Prestwich
August 22nd, 1903	Quine, Dr. A. H., 1, Sandy Grove, Eccles Old Road, Pendleton, Salford
January 9th, 1903	Radcliffe, R. D., M.A., F.S.A., 26, Derwent Road, Liverpool, E.
September 22nd, 1911	Redford, Mrs. Councillor Jane, Willholme, Chorlton-cum-Hardy, Manchester
September 29th, 1884	Rimmer, John H., M.A., LL.M., Bank House, Bickerton, Malpas
December 8th, 1905	Roberts, Fredk. Walter, The Cedars, College Road, Whalley Range, Manchester
December 14th, 1900	Robinow, Mrs., Hawthorndene, Green Walk, Bowdon
May 2nd, 1885.	*Robinson, J. B., St. Elmo, 21, Moorfield Road, West Didsbury, Manchester
November 3rd, 1893	Robinson, W. H., Blackfriars Street, Manchester
December 5th, 1890	Rochdale Free Library (George Hanson, librarian)
May 4th, 1883	Rowbotham, G. H., 11, Wilbraham Road, Chorlton-cum-Hardy, Manchester

June 7th, 1910	Royle, Wm., J.P., Elmwood, Rusholme
February 10th, 1911	Rylands, R. W., Ashburn Lodge, Worsley, near Manchester
March 7th, 1890	St. Helens Public Library (A. Lancaster, librarian)
April 24th, 1896	Salford Public Libraries (Ben H. Mullen, M.A., librarian)
January 19th, 1900	Sandbach, J. C. H., 27, Albert Road, Southport
May 4th, 1883	Sandbach, J. E., Albert Square, Bowdon
April 14th, 1885	*Schwabe, Charles, Green Bank, Fairfield, Buxton
June 26th, 1883	Scott, Fred, 6, Booth Street, Manchester
November 3rd, 1893	Sever, W. M., Nant y Coed, Conway
June 20th, 1904	Shann, Sir T. Thornhill, J.P., The Hollies, Heaton Moor, Stockport
March 21st, 1883	Shaw, Giles, 4, Ash Street, Southport
November 18th, 1884	Sherriff, Herbert, 3, Wilton Terrace, Bent Lane, Prestwich, Manchester
April 12th, 1907	Sherwin, Mrs. J. (*née* Brierley), Stanthorne Hall, Middlewich
April 15th, 1910	Siddall, Jno., Claremont, 52, Manchester Road, Heaton Chapel
September 18th, 1903	Sidebottom, Henry Hastings, 18, Princess Road, Crumpsall, Manchester
April 15th, 1910	Simpson, H. Derwent, 1, Malvern Grove, Withington
February 12th, 1909	Simpson, J. K., 3, Ducie Avenue, Chorley New Road, Bolton
May 11th, 1910	Simpson, J. W., Rose Cottage, Royton, Oldham
May 8th, 1896	Simpson, Jonathan, 14, Acresfield, Bolton
December 9th, 1910	Simpson, W. W., J.P., Winkley, Whalley, near Blackburn
May 30th, 1908	Smith, A. T., The Chesnuts, Leigh, Lancashire
January 11th, 1889	Smith, William James, The Newlands, Leigh, Lancashire
April 6th, 1889	Smithies, Harry, 21, Rectory Road, Crumpsall, Manchester
January 13th, 1889	Snape, Henry, 20, Mirfield Drive, Monton Green, Eccles, Manchester
September 22nd, 1911	Snape, Hubert, St. Ola, Ballbrook Avenue, Didsbury, Manchester
November 4th, 1892	Southport Public Libraries (F. H. Mills, librarian)
June 20th, 1904	Stanfield, William, City Art Gallery, Manchester
October 11th, 1895	Stead, Edward F., Beach Lawn, Waterloo, Liverpool
July 26th, 1884	*Storey, Herbert L., J.P., D.L., Lancaster
March 6th, 1896	Sutcliffe, William Henry, F.G.S., Shore Cottage, Littleborough

March 21st, 1883	†Sutton, Charles W., M.A., 323, Great Clowes Street, Higher Broughton, Manchester
November 9th, 1900	Swarbrick, John, A.R.I.B.A., 30, St. Ann Street, Manchester
April 2nd, 1886	*Tatham, Leonard, M A., 1, St. James's Square, Manchester
October 12th, 1888	Tatton, Thomas E., J.P., Wythenshawe Hall, Northenden, near Manchester
January 29th, 1892	Taylor, George, Buena Vista, Withington, Manchester
March 21st, 1883	Taylor, Henry, F.S.A., Braeside, Tunbridge Wells, and Birklands, Southport
October 11th, 1895	Taylor, Isaac, 22, Birch Grove, Rusholme, Manchester
November 1st, 1895	Taylor, J. C., The Gables, Bramhall Park, Cheadle Hulme, Stockport
November 12th, 1909	Taylor, Joshua W., Windycroft, Bromley Cross, Bolton
April 7th, 1899	Taylor, Walter, 14, Queen Street, Manchester
October 8th, 1897	Taylor, Walter T., Wood End, Bromley Cross, Bolton
January 9th, 1903	Telford, Robert, 14, Lansdowne Road, West Didsbury, Manchester
January 13th, 1911	Thomas, John, Loisville, Fairhaven Road, St. Annes-on-Sea
February 14th, 1908	Thomson, Arthur R., M.A., Beech Bank, Bowdon
October 8th, 1909	Thompson, Frank, Ash Lawn, Heaton, Bolton
March 13th, 1908	Timperley, G. K., 121, Rochdale Road, Harpurhey, Manchester
April 17th, 1903	Tong, Dr. Livsey, L.R.C.P., Glenthorn, Green Lane, Bolton
February 8th, 1907	Tonge, William Asheton, Staneclyffe, Disley
November 12th, 1909	Trappes-Lomax, J. B., Clayton Hall, Accrington
October 8th, 1896	*Tristram, William H., The Vicarage House, Tonge Moor, Bolton
August 22nd, 1903	Turnbull, William, Ferncloug h, Stubbins, Ramsbottom
February 5th, 1886	Turner, William, Purby Chase, Atherstone
July 31st, 1886	Underdown, H. W., Birkbeck Bank Chambers, Southampton Buildings, Chancery Lane, London, W.C.
January 14th, 1910	Upsala Royal University Library, Upsala, Sweden
April 12th, 1907	Wallasey Public Library, Egremont, Cheshire (E. A. Savage, librarian)
December 8th, 1908	Walmsley, Mrs., Northwood, Prestwich Park, Manchester

November 6th, 1885	Warburton, W. Daulby, M.A., 83, Bignor Street, Cheetham, Manchester
March 21st, 1883	*Ward, James, B.A., Avenue Terrace, Leigh, Lancashire
April 15th, 1910	Wardman, R., 403, Park Lane, Macclesfield
April 30th, 1906	Waterhouse, Alfred, Oakleigh, Newton Road, Lowton, Newton-le-Willows
June 11th, 1886	*Waters, Edwin H., Millmead, Axmouth, Colyford, Devon
October 12th, 1888	*Watt, Miss, Speke Hall, near Liverpool
April 6th, 1894	Watts, James, Abney Hall, Cheadle, Stockport
September 24th, 1897	*Wearing, James W., M.A., J.P., Fleet Square, Lancaster
January 27th, 1905	Weeks, William Self, F.R.H.S., Church Brow, Clitheroe
December 1st, 1899	Whitaker, James, 5, Clifton Road, Chorlton-cum-Hardy, Manchester
November 6th, 1896	Whowell, Frederick, Croich Hey, Tottington, Bury
March 10th, 1905	Wild, Professor R. B., M.D., Broome House, Fallowfield, Manchester
January 26th, 1900	Wood, Thomas H., 167, Derby Street, Bolton
April 11th, 1890	Woodhouse, Samuel T., Abbotsley, Knutsford
March 11th, 1904	Wright, Herbert, The Old Vicarage, Shepherd's Green, Greenfield
May 4th, 1883	Wright, T. Frank, 33, Whitelow Road, Chorlton-cum-Hardy, Manchester
September 21st, 1910	†Yates, Miss, 2, Hesketh Avenue, Bispham, Blackpool
September 22nd, 1911	Yates, H. Whitworth, Morningside, 22, Bolton Road, Farnworth, R.S.O.
September 22nd, 1911	Yates, Mrs. S., Morningside, 22, Bolton Road, Farnworth, R.S.O.

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